THE CHURCHMAN.

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For the Churchman.

Behold thy King cometh unto thee meek, and sitting on an ass, and a colt the foal of an ass.—*Matt.* xxi. 5.

And others cut down branches from the trees and strawed them in the way.—*Matt.* xxi. 8.

Hark! what echoes are flung from Juda's steep hills?
What murmurs adown the deep vales are ringing?
What means the loud anthem Jerusalem fills,
That swells from the crowds, who hozannas are bringing?

Is old earth in her glee a holy day keeping?
Are the hills skipping down to join in her mirth?
Do the palms which long on the mountains were sleeping,
Awake as if roused to a glorious new birth?

Who is this through the crowds, in meek majesty riding?
Whose path is bestrewed with the myrtle and vine,
Does he come from the carnage his war horse bestriding,
To erect on Mount Zion proud victory's shrine?

He comes not from carnage who rides thus in meekness,
Nor do earth's fading laurels entwine that calm brow;
But he comes in the strength of a high moral greatness,
To free from sin's thraldom hereafter and now.

He gains not his glory from the groans of the dying,
Nor will ever that cheek with victory be flushed;
A far different path to true honor he's trying
By suffering and blessing he the enemy has crushed.

But again he'll appear in the might of his power,
And seraphic hosts shall await on his march,
Snares, brimstone, and fire on the wicked he'll shower,
While the hymns of the righteous shall fill heaven's arch.

Thy model then Christian, let it be his first coming,
For the whole of his life an example was spent;
And let his reappearing suppress thy bemoaning,
When suffering and toil from Heaven are sent. Σ.

Sketch of the Life of Rev. Blanco White.*

Continued from our last.

To return: Blanco White now, for the first time, in the Unitarian congregation at Liverpool, seems to himself to breathe a pure air, and to have a worship to his mind. He 'attends the commemoration of the Lord's Supper at the Unitarian Chapel,' and is full of 'lofty satisfaction and internal peace.' 'A rational, a sublime ceremony!' he says. 'Its perfect simplicity is preserved, and every particle of the enthusiastic excitement, charm-like mysteriousness, which the Church of England still encourages, is removed.' Sunday after Sunday he enjoys the most sublime moral and intellectual treat which the purified religious principle can offer to man. I draw near to the presence of the living God, and I know that His nearness is not visionary. I am convinced that it is real, and that it takes place in the only sanctuary which exists among men—in the temple of the Holy Spirit, our MIND, our reasonable mind, the seat of the Divine Oracle for men. My faith increases, aided by an undisturbed development of the reasonableness of the great truths of religion. It grows without effort, and just as I believe in any other truth of reality, by a conviction with which the will has nothing to do, except obeying it. I thank my God for this faith. I pray for its increase.' 'At no period of my life have I enjoyed moments of purer happiness than during the present.' Such is his religion, in the first exultation of its freedom from Church bondage and mystery. Disease and imagination are over; health and reason are begun. 'I *was*, indeed, acquainted with a religious excitement, very like intoxication; an excitement which, similar to that produced by stimulants, brings with it a deep-seated consciousness that it cannot last—that it will gradually disappear, leaving us exhausted and low. *Now* I have reality.' Nervous excitement, enthusiasm, fear, delusive poetry, and churchyard gloom, the religion of sensations, and the mind's slavery and prostration, are passed away. 'Reason alone is followed—God's is a reasonable service.' The constitution of nature, the proofs of the Divine Wisdom and Power in the construction of the material world, 'invariable order' and physical law, supersede the world of spiritual phantasmagoria, and invisible charms and terrors. A calm contemplative worship is produced, as superior to the irregular movements of a religion of the affections, as order is above disorder, culvation above nature, and pure elemental reason above the passions.

We have observed already, at an early period in Blanco White's life, a union in him of dry spiritual, and soft human affection: nature tender, and devotion cold. This temper is now systematized, and brought under a theory; and an anti-devotional philosophy is constructed. Deeper and deeper, more solid and subterranean, become his basis: the midway peg removed, he falls. There is a peculiar dream, of the nature of a nightmare, which represents sad unutterable descent: we are falling, falling down some cavernous hole, which seems to be taking us to the earth's centre; treacherous ledges just keep us suspended for a moment, and then let us fall and fall again down the dismal geological fissure, and we seem to have parted company with the earth's surface for ever. Blanco White is dragged along now by his own intellect through one form of scepticism after another, till, like some metempsychosis going on, embodying and disembodying in turns the poor tortured soul, and sporting with its victim, the process at last dissolves him. Form gives way to form more shadowy, till body becomes nebula, and seems to mix with rolling cloud and thickening air. All is dissolution; the mind's stays giving way, and scattering the loose particles; the fabric breaking up, the chain unwinding to its last link. An emptying, exhausting operation draws out the mind's last drop. All is in motion of irresistible descent, and, like some machine which, when once set going, wont stop itself, intellectual unbelief, with a miserable pertinacity, works itself out, undoing as it goes. Unhinged, unstrung, disorganized, he follows his mind into the extremest developments of rationalistic purism, where, in the regions of rarefaction and space, a Siberian exile from the world of passion, the pure intellect looks around, and worships the First Cause, the Origin of motion and Soul of the Universe.

There is a doctrine of Christianity, upon which ultimately hangs the whole of that awful and insurmountable difference which separates the two great *genera* of religions that we see in the world—the two that Blanco White denominates respectively, philosophical worship, and devotion—from each other. One doctrine there is which gives devotion its proper and irresistible basis against the religion of pure reason. It was one which Blanco White never entered into, felt, or, apparently, really believed. It now rises up with terrible energy against him, and, with an awful retaliation, consolidates and systematizes his unbelief. His born dislike of Catholic devotion, and the sense of hollowness and delusion with which it always inspired him, making his devotions mere superficialities and conscious outsides—carried in them the latent and embryo denial of this one doctrine. The doctrine we mean is that of the Incarnation.

Two great mediums present themselves, from which we form our ideas of God: viz. Nature and Man. Nature, or the material world, contains evidence of design and intelligence in the creation of it. Its order, harmonious and complex machinery, vastness, systems, worlds, motions in earth and heaven, production, growth, nurture, bodies of men and animals—all present one with the irresistible idea of some first great Central Cause working in the wide realms of matter, arranging, adjusting, and producing these manifestations we see. Borrowing one idea from another department, and going upon a mixed ground,—we call these proofs of the benevolence of the Deity. Strictly speaking, however, this is a borrowed idea: looking purely and singly to the department of nature itself, and to no other, all the idea we get of Deity is that of centrality, origination, power; he is the spring of a great machinery, the centre of a world of physical movements and harmonies. His dignity here varies from the very lowest and most material idea that philosophy can entertain of a Cause, from being hardly higher than mere matter itself, up to positive intelligence, and mind. But higher than this latter point physical science, in its reasonings about the Deity, does not take us. A *moral* Being is not proved by these manifestations; that idea does not reside within the limits of this science: so far as we have gone as yet, we are not beyond that idea of a Deity, which the *anima mundi* philosophy puts forth. The bee constructs its hive; the bird its nest; the ant its hill. From the material world we gain an idea of contrivance and design—of some intelligence or instinct, by whatever name we may call it, residing at the centre of the Universal Machine. We do not gain a higher idea than this. Mind, we are not speaking of the idea which, with the teaching of our natural feelings, we extract from the view of the physical world, but only of the idea which pure physical science imposes. That science does not draw any other necessary conclusion about its Deity that this one; it does not present us with an object of love and worship; it does not present us with an object of love and worship; it does not disclose to us a moral Deity.

All that view of the Deity and religious contemplativeness that takes its rise from this quarter betrays this great hiatus. The religious feeling, that surveys nature simply, is weak. It does not give God a character. The sky is large, the sun is warm, the earth is green: the eye looks over the material expanse; a notion of a benevolent Deity arises; but the benevolence is the impersonation of the material expanse itself, rather than any really moral idea in us. It is too superficial a thing to consitute what we mean by character. A characterless Deity spreads over the scene, an hypostasis of atmosphere, light, and warmth, nourishment, fertility, resources. How wonderful, harmonious, large, and pleasureable!—the round arch, the horizontal plain, the solar system and its orbits, the earth revolving on its axis; space, magnitude, motion!—this is the character of the Deity of pure philosophy. He takes his color from the scene that represents him. The mind expands, and has an idea of a large pervading Being: but this Being has not a character.

But through the medium of man God appears as a very different Being. Nature is not a moral medium—man is. Man has an image of a character within him; he ascends through that to God, and clothes the Divine Being with those moral attributes that he finds belonging to himself. Those intense affections, those greatnesses, those admirations, that moral love and hatred, that he finds within himself, he transfers to God; he transfers them, not, of course, in their literal matter-of-fact form, as he himself has them, but in a transcendental, supernatural, and incomprehensible one. Still he makes God the perfection of that goodness that he sees within himself, and assigns to Him his own character. Through the *medium* of man, God is not an animation and a principle only, but a Personal Being, as much as a man is, and with a character like man's. There is an awe attaching to man. We see it in the way in which deep minds look into themselves to find out what they are; in the trembling sensitiveness with which any new discoveries in themselves or others are hailed; the acuteness to traits, symptoms, intimations; the interest with which they push into the *terra incognita* of their nature. Hence the admiration and curiosity with which we dive into the history of great men, and trace their thought and feeling, sensibility and emotion. Every trait is caught that comes up from the bottom, and shows what man is. A vast idea of some richness rolling at the bottom of human nature, some well of character indefinitely far down and deep, takes us with interest in the direction of any communications that speak to us of man. They are like oracles, like revelations. Man is the great object of curiosity. What he says and does, and how he feels, his secret impulses and movements within, chain the attention like a spell. The region of character has a mystery more overpowering than that of nature. What does the drama do but picture man? What is the interest we take in the representations, greatness, and height, that we meet with there, but a symptom of that inborn reverence for man which, even in his fall, is ever directing us to him? We want him to be unfolded to us; we want to get near him. The arcana of the substance and the viscera of a nature draw us on, and we go through dark avenue and winding cavern. It is like following an awful rite and ceremonial; the drama is an Eleusinian mystery, and courts us with the charms of initiation and secret knowledge and enjoyment. It promises disclosure; it hints, it alludes, it throws spells into the air; it is usher and conductor to the unknown: it goes with pomp and procession, and solemn march and dirge, to the secret shrine; it elevates and stimulates us with hopes, and whispers, and sensations that go and return, and half-sights, and approaches. What is all this about but man? Man is the hero of the tale, the centre of the plot. How great he is! is the music which murmurs in the ear along the way. And man is the image of God; that truth is seen in the distance all along; thither unconsciously tend the avenues of thought; and all we see is deepened by it. Every new revelation of man's goodness throws light on the Divine. We see God through it. His omnipotence, omnipresence, immateriality, and freedom from passion, cause Him to have this human character, in that incomprehensible and infinite way in which a Divine Being must; but thus translated and spiritualized, it is His.

It may be said that human *character* is too solid, too human, too earthly-poetical, too dramatic a medium to the Deity: that we rather take only certain primary *ideas* of goodness with which our moral nature presents us, which primary ideas we then pursue, not in their human manifestation, but upon their own abstract ground; and that a purely ideal path conducts us to the knowledge of the Divine character. But this is not true. We do not part company with human nature so early in this process; we never part company with it. It is human *character*, or developed humanity, as distinguished from the mere elementary moral ideas which our nature acquaints us with, that conducts us to our notion of the Character Divine. We do not know what those ideas really are till we see them worked out and developed in actual states of mind and individual life. It is their dramatic issue, their ultimate appearance in the shape of character, that manifests what they are. The ideas are little more than superficies to our mind at first; it is this process which cubes them, deepens them into substance. To reason simply on the superficies is a Barmecidal proceeding. Take the idea of the moral element—love, and pursue it on the naked elementary ground; it appears to issue in that weak purism, the contradictory of justice, which some schools of philosophy have made their basis. But see it brought out in the shape of actual character, and you see it a rich, solid, complex quality, doing things which appear beforehand contradictory: tender, indignant, pitiful, severe. The truth is, it was a superficies before; it is a solid thing now. The life actual consolidates the elementary idea, and puts it in its true and real meaning before us. Food must be eaten, air must be breathed, the moral idea must come into the experimental world to be understood. In the shade of high human character it does so. It becomes a reality then, a substance, and the mind embraces it. In morals we cannot develop mathematically, because we have not a stationary basis to proceed on; our moral perceptions themselves advance and change as we go along. Here we take hold of a hand; we look every moment to a model. That model is man himself. High humanity we cannot part a moment from in representing to ourselves the character Divine; and, in proportion as the mysteries of man's goodness unfold themselves to us, in that proportion do we obtain an insight into God's.

The Bible uses this medium. The Bible reveals to us, from first to last, the Divine character through the human. It throws itself (we say it reverentially) with the most unreserved freedom into this accommodation, and describes, with the boldness of inspiration, a transcendental human character in the incomprehensible Nature. It portrays a God, with human feelings, in their utmost intesity, of love, pity, anger, jealousy; it describes those feelings as working with all that noble excess, to use the common term, that we encounter in them in high human characters. There are the same apparent contradictions, the same inexplicableness, mysteries, obscurities, the same flights, and what seem wildnesses and extravagances; the same unutterable piercing movements in the Divine character, that the human in high dramatic development assumes. A history is thus gone through; scenes pass before us, a plot unrolls: the Bible unfolds, like some awful drama, a Character—the Character of God. Throughout the great succession of movements which take place in it, from the world's fall to its restoration, one Chief Person comes out, and comes out Personally. Not a principle—a cause—an essence, but a Being Personal, with a character of His own as much as one of ourselves, and inspiring a love and fear analogous to that which human character does, is the Deity of the Bible. 'There is wrath gone out from the Lord; the plague is begun.' 'The Lord is a man of war, the Lord is His name.' He kindles with jealousy; He deeply feels ingratitude. One awful sentence discloses to us what He felt when His creation forgot Him. 'And it repented the Lord that He had made man, and it grieved Him at His heart.' 'The Lord long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation'—such is the God of 'Abraham, Isaac, and Jacob,' the 'God of Israel,' the 'God of their fathers,'—'who had done so great things in Egypt, wondrous works in the land of Ham, and fearful things by the Red Sea.' A holy pride and boasting fills His people's hearts as they think of their God, and compare Him with the gods of the nations, the impersonations of nature, and the elements that formed the divinities of the pagan world. An exultation, a disdain, an inexpressible scorn scatters such deities to the winds. 'Miserable blinded people, whose gods are no gods.' Let them bow down to stocks and stones, and worship idols and phantoms. These are your deities,' they tell the heathen. 'They have mouths, and speak not; eyes have they, but they see not. They have ears, and yet they hear not; neither is there any breath in their mouths. They that make them are like unto them, and so are all they that put their trust in them.' But, 'Praise the Lord, ye house of Israel; praise the Lord, ye house of Aaron; praise the Lord, ye house of Levi; ye that fear the Lord, praise the Lord.' Not a law, not a delusion, not an impersonation is He, but a real and true God, whom we are not ashamed of; the natural Sovereign Lord of human hearts. He is not nature, but the Lord of nature; wielding in her like an instrument, and making the whole world the mere dumb material engine of His own personal absolute will. All the motions in the firmament, all the wonders of the deep, sun, moon and stars, the heavens and the waters beneath the heavens, animal life in earth, and air, and sea; the very depths and occult unfathomable realms of nature, where she is most powerful, most mysterious, most originative,—not even is all this God; infinitely below all, and deeper than the very foundation, is the invisible absolute Being whose empire this is. 'Praise the Lord upon earth, ye dragons, and all deeps, fire and hail, snow and vapor, wind and storm fulfilling his word. Mountains and all hills, fruitful trees and all cedars, beasts and all cattle, worms and feathered fowls; kings of the earth and all people, princes and all judges of the world; young men and maidens, old men and children, praise the name of the Lord; for His name only is excellent, and His praise above heaven and earth.'

Now pass away the types and adumbrations of the old Law; a deeper mystery arrives: God has hitherto only exhibited Himself under the human character; but now He takes upon Himself human nature. God the Son is born, lives, and dies upon earth. He takes our own whole and perfect nature upon Him, and reveals His character, not through a metaphorical, but through an actual manhood. The human medium is now a mysterious reality, instead of a symbolical expression; and humanity has an absolute basis in theology which it had not before. All the condescensions of the Old Testament are completed and consummated in the New; and the Incarnation substantiates all that human medium through which God was represented before. God is man: God's character is literally man's. Through all the compartments of a perfect humanity, has God made human nature His own. Our humanity is now in a special way, in which it was not before, God's image and manifestation. All its high tendencies, aspirations, affections, now speak to us more than ever of Him; we see Him in them all: those nameless graces, depths, refinements; those ideas not caught; those hints that just come like far off scents, and are lost again, —all take us to God. *Mite et cognatum est homini Deus:* God is, in a sense, transcendental, incomprehensible, and divine, all that man is.

To the original idea of God as a moral Being are we referred throughout this whole view of Him. The question is, whether we are to regard Him as a moral Being or not? If we take the moral view of Him, we are thrown at once into the whole human development of goodness as our exemplar. Not an elementary superficies of moral ideas, but high humanity itself, worked out and consolidated, is our guide. Of the two great divisions of philosophy, the physical view reduces God to a mechanical principle: the moral raises Him into a Person and Character.

Two different modes of worship are suggested by these two views of the Deity; and the mediums of nature and man have their respective systems. The worship termed 'rational,' consisting in a calm consideration of the effects which have proceeded and proceed from the first great Cause, in a contemplation of the beauty and harmony of the universe, and in various intellectual and benevolent regards, form the worship of the physical deity. He does not require any other, and it would be an absurdity to give it him. A simply intellectual homage suits him; and in proportion to the extent to which such a view obtains, worship must become necessarily unimpassionate and unadoring. The medium of man, on the other hand, establishes a God adorable. His character, through this medium, is awing, prostrating, and jealous of His creature's devotion; it demands, and is the legitimate object of the genuine affections of our nature. The symblisms of earthly Headship, and the expressions of human love: the folded hand, the bended knee, sighs, tears, and groans, mingle with His worship; and man's whole nature energizes in the act of adoration.

It is the diametrical contradictory to this latter view of a worship of God, that Blanco White brings accurately out and systematizes. He utterly banishes the human from God and His worship. This particular insinuation of the element of human feeling into the worship of the Deity, is what he puts his absolute veto on. He pursues it into its most refined and spiritual seats, uncovers its most intellectual guises, and ejects it. He detects its real 'grossness' and materiality, in spite of its illusions, and will not allow the adulteration of a purely mental worship. His technical term for it is the ψυχικὸν, the 'sensuous.' 'External religion addressed to the senses, and using the body as an instrument of devotion,' he says, is 'what St. Paul calls carnal—i. e. confined chiefly to the flesh, the body, or animal part of man, and to the ψυχή, the seat of sentiment or feeling.' All 'flattering devotion, as he calls it, 'all that method of praying and addressing the Deity which supposes Him to have all the habits and feelings of an Oriental despot, who likes to hear the people approaching Him call themselves Dogs, dead Dogs;' all impassioned religion, whether of fear or love, he puts under the head of ψυχικὸν, or 'sensuous.' The Imagination,' as the great fautor of this spurious worship he rigorously excludes. 'Is Imagination,' he asks, 'to be banished from practical religion?' and he answers—'It is my conviction that the *spirituality* of our Religion depends on that exclusion. Are we to banish *feeling?* All feeling arising from imagination should also be excluded. I am not an enemy to the sublime emotions which arise in our bosom at the contemplation of ourselves and this wonderful universe, with reference to God. They constitute the most blessed moments of a rational existence. But I consider the Imaginative Faculty that faculty which clothes every idea in matter —as the arch-enemy of those truly spiritual enjoyments. Cleanse the internal sanctuary from idols, if the Deity is to take his seat within it.' The whole system of external worship that results from this 'sensuous element,' is termed θρησκεία, 'service,' and is altogether put aside, and Christianity is pronounced to be neither a 'science' nor an 'occupation.'

The reason he states plainly, in his own fashion. The 'sensuous' worship, or '*service*,' he says, implies a Deity with something human about Him—a Deity in some way 'embodied,' 'localized, circumscribed,' to the mind. All this 'refined idolatry,' this 'devotional restlessness' that he so much objects to, supposes, he says, such an object. 'The idea of service to a master *represented as a human being, must* give real uneasiness to the sensitive mind;' and of this uneasiness 'a real θρησκεία, (service,) in which the zealous servant must always be in doubt whether he has done enough,' is the natural result. But the original hypothesis overthrown, the result is overthrown too; and therefore this service he altogether repudiates, as inappropriate, and meant for a wholly different Being from what God really is. 'Service,' 'Religion,' 'Devotion,'—he pronounces a clear and dogmatic condemnation upon them all. 'Is Christianity properly called the Christian RELIGION?—Is the Gospel a RELIGION?—We do not find any word equivalent to *Religion* applied to the Gospel in the New Testament. Appellations of that kind originated with the Christian writers, as soon as the true character of Christianity began to be obscured in the minds of those who professed it. Εὐσέβεια, θρησκεία, would be ill adapted to a revelation the very object of which is, to remove all notions of means by which men may *worship well and properly*, or become θρῆσκοι. According to a regular method. The Christian θρησκεία is benevolence and purity, according to the Apostle James; and true worshippers, according to Christ, are those who worship *in spirit* —i. e. mentally, not according to *worldly* or fleshly elements, (directions, instructions,) and *in truth*—i. e. without symbols and emblems. In my opinion, Christ came to liberate mankind from *all religion*, that great source of the worst human evils;

"'Tantum Religio potuit suadere malorum!"

All men devoted to *a religion* are slaves, servants, θρῆσκοι. Christ came to make us *free*.'

* From the Christian Remembrancer, in a Review of "The Life of the Rev. Joseph Blanco White, written by himself; with portions of his Correspondence. Edited by John Hamilton Thom. 3 vols. 12mo. London: Chapman. 1845.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XLVIII.

"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

Such were the words with which Malachi closed the volume of ancient prophecy, and with it the canon of the Old Testament. Then succeeded a space of nearly four hundred years, in which inspiration was unrecorded. The faithful were left to the guidance of those Scriptures which God had already caused to be written for their learning, and to direct their grateful anticipations to that more ample development of the counsels of Jehovah, in the Messiah's reign, to which the prophets pointed.

At length another prophet was commissioned, in fulfilment of the above quoted words of Malachi. "There was a man sent from God whose name was John;" of whom it was declared by Him who was full of truth, "Among those that are born of women, there is not a greater prophet than John the Baptist;" and of whom the Angel Gabriel spake, in allusion to Malachi's prediction, "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Advanced to the distinguished honor of being the Messiah's harbinger, he "came for a witness, to bear witness of the light, that all men through him might believe." Zealous and devoted in his sublime mission, he took up the warning which the evangelical prophet had provided for him more than seven hundred years before. "Prepare ye the way of the Lord; make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight; and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

This proclamation of the Messiah's forerunner is a peculiarly fit source of reflection, when we are about to celebrate the great festival commemorative of Christ's nativity. We may imagine the Church, with maternal solicitude that we should rightly welcome and keep that Holy Day, addressing us in the voice of him who, as at this time, cried in the wilderness of Judea. His words, just cited, as they stand in the prophet Isaiah, partake of the figurative nature of the prophetic language generally, and are an elegant allusion to the custom of Eastern monarchs, who, in their marches, were preceded by pioneers, to level the road before them, and remove all obstacles to their progress. Here, as in the divine writings generally, such figurative allusions are susceptible of very instructive and profitable spiritual application. This, in the present case, may, by God's blessing, be rendered conducive to meet PREPARATION FOR CELEBRATING THE BIRTH OF CHRIST, and for the enjoyment of His advent, by spiritual presence, into our souls.

"Prepare ye" in your hearts "the way of the Lord; make His paths straight." "Make straight in the *desert*," is the language of Isaiah, "a high way for our God." Alas that the figure should be so fully applicable! Like the Eden for which he was created, the heart of man was originally perfect in beauty and order, and replete with whatever could minister to pure and innocent delight. But sin spoiled it of its beauty, and spread wide a most pernicious and destructive influence; and like man's dreary habitation, when the fall had entailed on it the curse, it became desolate and ruined. The thorns and briers and noxious weeds of unholy dispositions sprang up in rank luxuriance; and the passions, fierce as the prowling beasts of the wilderness, began to rage with lawless fury. Such is the heart of fallen man. How rich and inestimable the mercy of God, that He affords us the means, by His grace, of diminishing and finally eradicating the effects of this sore depravity! that we are called and enabled to prepare the way of the Lord, even in a heart so corrupt and sinful, and to make straight therein a high way for our God!

Through the merciful interposition of our Divine Redeemer, man's nature is so far raised from the effects of the awful depravity brought upon it by the fall, that he is again placed in a state of trial, and of course has ability granted him to prepare for heaven. Preventing grace is given to every man to profit withal. This enables him to commence the work of salvation by choosing the good and refusing the evil; and manifesting his choice by sincerely pursuing the former, and avoiding the latter. This application of preventing grace to the proper direction of his moral agency, will be blessed as a means of further grace, enabling him to follow up the choice thus made. The still continued influences of divine grace, essential to perseverance and ultimate success in the work of salvation, are promised to continued faithful efforts to go on unto perfection; and especially to the use, on the principles and in the spirit of the Gospel, of the means of grace which God has established in the sacraments, ordinances, and services of His Church.

Thus, through the grace of God in Jesus Christ, as the only source of ability, operating in consistency with His will that man should be a moral agent, we may prepare His way in our hearts; bring them to a just sense of His infinite love; fit them for the sanctifying, consoling, and sustaining influences of His abode therein; and secure for them the everlasting salvation of His presence in His kingdom above.

"Every valley shall be filled."—Let the contrite hearts, humbled with a sense of unworthiness and insufficiency, be elevated by the cheering and animating faith and hope of the Gospel.

The first effect of a deep sense of our depravity and guilt is often a degree of dejection bordering on despair. And although to cherish this indicates an unwarrantable distrust of the mercy and grace of God; yet it is a failing that commends itself to the most tender and affectionate treatment. And such accordingly it receives from the Father of mercies. To raise the timid and desponding, and direct them to the cheering and elevating hopes of the Gospel, display that parental love which is the darling attribute of Jehovah. Let penitent, humble, and contrite Christians reflect on the gracious encouragements which He affords, the redeeming love which is the rich source of faith and hope in Him, and especially the embodying of all grace and mercy in His Son, made flesh, mediating, atoning, and interceding. Looking unto Him, let them "not be faithless but believing." "He is able to save them to the uttermost that come unto God by Him." He has promised His mercy to the humble, the penitent, and the believing. Grateful, then, for the exalted and precious privilege, let them embrace the faith and hope of the Gospel; nor resist the comforting, cheering, and animating influences whereby they would raise the dejected and revive the desponding. God's love and mercy in Jesus Christ, applied to their souls by the mighty power of the Holy Ghost, will fill them with love and devotion, lift up their hearts in the grateful praises of the Church on earth, and raise them at last to a union with the enraptured worshippers around the heavenly throne.

But there is an extreme opposite to that of the dejection and despair from which the Gospel would raise men. Bold and selfish confidence, and proud and swelling assurance, sometimes assume the place of Christian faith and hope and trust. Therefore "Every mountain and hill shall be brought low."—Let the high and lofty thoughts, affections, and dispositions, of the proud, the vain, and the presumptuous, be humbled.

Besides that pride which has for its objects the perishing treasures, the tinsel ornaments, and the ephemeral distinctions of the world—a pride so unworthy of a rational being, and so totally adverse to the Christian profession, that nothing but a corresponding superficial intellect can plead its excuse—there is a *spiritual pride*, making imagined religious attainments and privileges subjects of vain thoughts and vain boasting. This is of deeper iniquity than professed worldly pride, and while it disgraces a Christian here, puts in jeopardy all his hopes for hereafter. As we value our best and eternal interests, we must dismiss from our hearts every species and degree of pride and self-exaltation, and be adorned with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." By bringing low the towering selfishness of our nature, we must prepare in our hearts the way of the Lord, and fit them for His presence who has declared that He dwells "in the high and holy place; with him also that is of *a contrite and humble spirit*."

"The crooked shall be made straight."—Let the devious ways of sinful propensities be amended by the direct rule of duty.

When we reflect how indulgence of these propensities alienates our souls from their chief good, and from the most bounden and elevated devotion of their affections; hardens them against virtuous and pious impressions and tendencies; resists the influences of the Holy Ghost; and threatens His everlasting flight; how solemn and binding the obligation to rectify in our hearts the perverted ways of sin, and resolutely abandon the delusive and erring guides who, after conducting us through the mazes of iniquity, will leave us in that place of torment, whence no created arm can snatch us, and the justice of our God will not suffer us to escape!

The Saviour comes to purchase to Himself a peculiar people zealous of good works. The sanctification in order to the salvation of our souls, is His merciful design in visiting us in great humility. Vain, then, are our professions of allegiance to Him, and hypocritical our assuming of His name, if we carelessly go on in the ways of sin, and strive not to adorn His doctrine by a holy character and life. The solemnities with which the Church renews the memory of His birth will rise up in judgment against us, and our professions of joy in that great event increase our condemnation, if we are not mainly anxious for the inestimable blessing for which she then bids us pray, that being regenerate, and made the children of God by the adoption and grace extended through the sacrament of admission into His covenant, we may be daily renewed by His Holy Spirit.

"The rough ways shall be made smooth."—Let the enmity, malevolence, and ill-will, which harrow up the soul, and produce jarring, contention, and strife, be smoothed by the kindly influence of the meekness, quietness, and love of the Gospel.

With what face can they pretend to be disciples of Him who was all benignity and charity as Man; as Mediator, died that we might have peace with God; and as God, is full of loving kindness, forbearance, and love; who cherish the rough and malignant tempers which sow the seeds and promote the growth of discord, and the turbulent passions which scatter "firebrands, arrows, and death," where Christian peace and harmony should reign!

If we would prepare in our hearts the way of the Lord, these "rough ways" must "be made smooth," by diligent, devout, and faithful application to the means of the heart's renewal, sanctification, and right guidance, which the Gospel provides, and by the constant exercise, through the grace thus sought, of the charitable and benevolent, the peaceful, meek, forgiving, and longsuffering affections which it is wont to inspire. If we would that our celebration of the approaching festival be acceptable to Him to whose honor the Church consecrates it, we must be humble imitators of the love passing knowledge which it sets forth, and cherish, and as far as in us lies diffuse, that good will towards men, which, as a chief characteristic of His religion who was made Man for us, was a theme of the angelic song which hailed the morning of His birth.

The evangelical faith and piety connected with the duties that have now been considered, will, through the divine blessing in Christ Jesus, be means of that happy consummation, *seeing* "*the salvation of God*;" experiencing

the holy, consoling, and supporting influences of His grace who is able to save to the uttermost all who come unto God through Him; realizing that highest and purest of human pleasure, the Christian's *joy in believing;* looking forward, with humble hope and confidence, amidst all the trials of this vale of tears, to the glorious inheritance beyond it; cheered by the near view of this inheritance at the trying hour of severance from the world; admitted to the unalloyed beatitude of its sure and certain anticipation in the holy happy rest of the paradise of departed spirits; and finally, at the second coming of the Son of Man, received into its perfect consummation and bliss, both in body and soul, in the Church triumphant.

In the faith, devotion, and charity, which have now been commended to notice, may the Church, through the grace of its Divine Sanctifier, find her members prepared to respond to her call of piety and maternal love to keep the feast of her Lord's Nativity. Be it devoted by them to the honor of their God and Saviour, and to the cherishing of those affections with which a Christian heart should welcome the glad tidings it announces. Be the closet and family hallowed by exercises of piety. Let Christian kindness and good will shed their delightful influences over the social and domestic circle. Let the generous heart and open hand of charity do what they can to diffuse comfort and joy around, and to show the sincerity of professing to follow Him who came *to do good.* In all the warmth of Christian faith, devotion, and love, let the Church's holy services be sought, and the table of her Lord surrounded. There let the alms and oblations of pure charity abound. Let true penitence cling to the merits of the great sacrifice of the Incarnate God there commemorated. Let due thanks and praise laud and magnify the glorious name of Him who there seals to the faithful the blessings of that sacrifice. There let them, in grateful return, offer and present *themselves* to be a living sacrifice to Him. There, in humble adoration of the mystery thus presented to their faith, let them, through the appointed consecrated symbols of Himself, receive into their hearts the GOD MADE FLESH, whose coming down from heaven they will be met to celebrate.

B. T. O.

To the Editor of the Churchman.

The Bishop of New York and the Church.

LETTER II.

"—— Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Rev. Sir,—Seeing by the papers which you politely forwarded to me that you have not rejected my former communication, I beg now to offer a few further strictures upon what appears to me the uncatholic and unchristian treatment which the Right Reverend Bishop of New York has received at the hands of his brethren. My present wish is to show,—what are the impressions made upon the mind of a stranger by the "Trial" itself, and the singular method in which it was conducted, and the grounds of those impressions.

The conviction, then, produced upon my own mind by these things is, that it is almost impossible for an unprejudiced person carefully to have considered the Trial in question without arriving at the painful conclusion that if there were not a *positive conspiracy* to destroy Bishop Onderdonk, there was at least a resolute determination to make the most of every thing that could in any degree tend to his condemnation! And if so, how grievously unlike is such a spirit to that charity which "beareth all things, believeth all things, hopeth all things, endureth all things?" Where shall we hope to find such charity if not in a court of Christian Bishops? To me it appears very plainly that the real sin of your Diocesan in the opinion of his persecutors is in the matter of his God,—he holds a faith too child-like and too practical to please the intellectual pride and self-indulgent spirit of the age in which we live. Thus at least it strikes a stranger!

The grounds upon which I have come to these conclusions are as follows:

1st. The extension of the accusations to a period of *ten years back*, appears to me a lamentable evidence of a previous determination to condemn the bishop. I can offer nothing fresh upon this fact after the very able exposure by the learned Counsel, Mr. Graham, of its injustice and entire inconsistency with all law, ecclesiastical or civil. To me it appears almost incredible that such a number of Christian Bishops could be guilty of so great an injustice. Why, sir, all the testimonial, as you know, that is required from one who seeks Deacons' Orders, whether he has been bred amidst the gayest circles of a corrupt city, or has passed all his days in the quiet privacy of a country life, is one of good conduct for the *three* years last past; and yet here, in the case of an aged bishop, whose very station excites envy, and whose purity of doctrine has raised a loud clamor of prejudice, an inquisitorial scrutiny is extended over a period of *ten* years; during any one of which years, be it remembered, he might have been called to an account, if he had done any wrong, at the very time it occurred, while all the circumstances of the case were fresh in the recollection, instead of permitting it to slumber for years, and then bringing it forward when exaggeration was easy, and defence almost impossible! O, sir, the thing is a monstrous outrage upon every principle of justice and mercy. I would solemnly ask that Court, who amongst them, had they examined a similar period of their own lives with *equal severity*, would have dared to cast the first stone? Not that I would by thus speaking be supposed for a moment to acknowledge that any crime had been proved against the bishop, far, far otherwise.

2dly. The next evidence of a wish to overthrow Bishop Onderdonk is manifested in what appears to me to be a palpable and direct violation of one of the clearest injunctions of Holy Writ,—namely, "Against an elder receive not an accusation but before two or three witnesses." I am not of course ignorant of the efforts which were made to destroy the force of this plain command; but to me they seem miserable subterfuges, to be compared only to the worst maxims of constructive treason which disgraced the days of the Tudors or the Stuarts. Is it for a moment to be believed that when the apostle gave this injunction to Timothy he complacently contemplated its evasion by joining four or five *distinct* accusations together, and then giving them a common title in order that one witness to each separate accusation might apparently, by thus classing them under one name, make up the number which he, by divine authority, enjoined? O, it were a wicked slander to suppose that the noble apostle could have acted thus disingenuously, or that the saintly Timothy could have thus interpreted him. And here I cannot forbear asking—Is it worthy of Christian Bishops to be the first to pare down and explain away those gracious safeguards which the Great Head of the Church has, for the good of His Church, placed around the characters of His ambassadors, and that they should do this for the purpose of ruining one who, until *they* encouraged evil speaking concerning him, stood highest amongst his fellows? Ah, was there nought of fear or of envy of one superior to themselves in all this? I would fain hope not. But who can help feeling that it would have been far more consistent with their characters as the vicegerents of the meek and compassionate Jesus, had they gone to the utmost limit of the apostle's rule, and required *three* witnesses in support of every separate charge brought against their brother; especially when not one of those charges amounted to positive crime, and were extended over such a series of years, and were of so vague and general a character as to make defence almost impossible? That the Court did not act somewhat more in this manner, makes it but too evident to me that there was a strong desire to prove the accused guilty.

In the opinions of the several bishops on this question, I was exceedingly struck with the different degree of respect in which the Inspired Volume appeared to be held by Bishop Onderdonk's friends, as compared with the sentiments expressed by those who were his opponents. With the former the principles laid down in either Testament were evidently the end of controversy; but on the other hand by too many of the latter, who formed the majority of the Court, great respect was paid to human law, where it suited their purpose, while the authority of the Book of God was treated by them with a careless indifference, or made to bend to their views by a forced construction, in a manner that appears to me to be far more suitable to Socinian teachers than to Christian Bishops. These various tokens of injustice are exceedingly painful on another account,—because they manifest too much of that spirit of intolerance and persecution which is ever the sign of a very imperfect, if not corrupt state of the Church.

3dly. I cannot avoid fearing that not only was an unhallowed spirit of prejudice cherished by a majority of the Court which tried your Bishop, but that there must have been some previous plotting which amounted morally, if not legally, to a conspiracy to destroy him; this, farther, I judge from the strange manner in which both the Trial itself and the Evidences adduced on it were got up. I am not so fully conversant as perhaps I ought to be, with all the details of your Ecclesiastical Polity, where it differs from ours, but so far as I do understand it, the very Canon under which the Right Rev. Bishop of New York was tried seems itself to have been enacted under *very suspicious* circumstances. There was I believe, as the Canons stood previously to 1844, every provision for bringing a bishop to trial upon a presentment being made to the Court of Bishops by the Convocation of the Diocese over which such accused bishop presided. Why then was another canon passed in order to enable strangers to step in and bring to trial* a bishop whose own Convention scorned to offer such an indignity to him, even because they both honored and loved him as their chief pastor under Christ, in no ordinary degree? This step will appear the more indefensible if the nature of the charges brought against the bishop during the late Trial are considered; they were not *doctrinal* but had respect only to the bishop's *private moral* character. Had he been openly and honestly accused of doctrinal error, some apology might have been made for this direct interference of the bishops; but when, on the contrary, the charges were entirely of a private nature, surely his own clergy and people with whom he was in continual intercourse must be the fittest judges as to the correctness of his moral conduct. When, therefore, his own Convention so fully sustained him, it does appear to me a dark and most unchristian procedure for others to go about for months, and even to employ a *paid* agent, to gather up and mould into form every vague rumor against one for whose moral conduct they were in no wise responsible, and whose character stood remarkably high amongst those who were so responsible. Hence the canon in question, considering the circumstances under which it was passed, appears to me not only a tyrannical and cruel act towards the bishop himself, inasmuch as it most unjustifiably took his character out of the hands of its proper scrutinizers,—those amongst whom he dwelt,—and placed it at the mercy of most prejudiced strangers, but to be also a most direct and severe reflection upon the Diocese of New York itself, by plainly implying that in the opinion of the General Convention the said Diocese has become so morally corrupt in both its clergy and laity, as to be totally indifferent respecting the character of their own bishop! That the rulers of the Church should thus have forgotten themselves I can only attribute to a desire to overthrow the Bishop of New York,—so eager that it has hurried them on without giving them time to reflect upon the consequences of their own proceedings.

With respect to the disgraceful manner of *getting up* the evidence against the bishop, there can be, I imagine, amongst correctly thinking men but one opinion. That the most strenuous efforts were made to *get up* a case against the bishop, it was upon the Trial, and is still, utterly in vain for his foes to attempt to conceal. That personal dislike or fanatical prejudice, and not the true "good of the Church," must have been the foundation of such remarkable conduct, the learned assistant Counsel, Mr. Ogden, most ably showed. Indeed, that it could not be the "good of the Church" which was sought in the persecution of the bishop, *if what came out upon the Trial had been all that actuated the accusers*, will be evident to those who consider the quiet state of the Diocese previous to the agitation commenced by the bishop's enemies, and also that the acts charged against him on the Trial, supposing, indeed, that they ever actually occurred, had been almost forgotten by the parties themselves, who at the very time they are said to have taken place, when one would suppose their feelings of indignation would be at the highest, had not thought them of sufficient importance to bring accusations against the bishop, but on the contrary continued to hold friendly relations with him until the "stirrers up of strife" went among them. Truly it is evident, therefore, that the stale and forgotten charges could not have been the real motives for so fearfully disturbing the peace of the Church; and still more powerfully does this appear when we remember that it was nearly three years since any circumstance had occurred which even the most ingenious of his enemies could construe into an offence. Will, therefore, the most determined opponent of your bishop venture to say that *tenfold more moral mischief* has not been already done to the Church by this Trial and its results, than any which could possibly have resulted from the bishop's conduct even had the charges against him been true? O sir, surely these persons will have to answer before God both for most needlessly throwing a firebrand into the Church of Christ, and also for having dealt deceitfully with one who is not only their brother, but also the servant of the Most High God!

4th. The next indication of a previous intention to ruin the bishop I find in the refusal to let him know the details of the accusations before the day of Trial. How unlike was this to primitive Christianity! Surely his accusers and judges should have been eager to give their brother every possible aid in clearing himself from the charges brought against him! And so they would have done, I cannot permit myself to doubt, had these charges been in their minds his real crime.

O how many of the worst errors of Romanism are incessantly fallen into by many of those who make the loudest outcry against them. In the case before us I think we have a painful example of this. Certain parties in the Protestant Episcopal Church thought, it appears to me, that Bishop Onderdonk held doctrines contrary to the Word of God; this, mixed up perhaps in some individuals with private pique, originated a desire to destroy his influence; a charge of heresy, even they, with all their prejudices, felt it was impossible to sustain; hence, the accusations in question were carefully sought out, cherished, and exaggerated; and this, as it seems to me, on the ground of the popish principle that "the end sanctifies the means;" so that however *trumpery*—excuse the word—the accusations themselves might be, it was yet lawful to make the most of them, in order to get rid of one whom they considered an injurious individual. Alas, how strange must be the ideas of some Christians respecting the proper methods of doing God service, seeing that they act as though His course required them to resort to all the mean subterfuges and unholy expediency of the least scrupulous of politicians of this world.

The same, or rather a worse exhibition of the want of straightforward principles and of Christian candor has amazed me in your late New York Convention. Some of those who I suppose are among your most influential characters permitted themselves to be so strongly marked by party feeling as positively to contend that "suspension" was in fact "deposition!" A mystifying of the plain truth which I confess I am utterly at a loss to comprehend. Again a determined effort was made to compel the bishop to resign, *not* on the ground that he was hopelessly unfit for his office, but that, holy or unholy, the cause of God requires this personal wrong to be done to the bishop. How dare men thus slander their God? Truly may He say to such, "Thou thoughtest I was altogether such an one as thyself."

5th. My letter is already long, and therefore, though the inconsistencies, perhaps I ought to say iniquities, connected with this painful Trial are by no means exhausted, I shall adduce but one more, and that is,—The determinate indifference manifested by the majority of the Court to the opinions of those prelates who formed its minority. This is the more extraordinary when we consider that the charges themselves were altogether matters of *opinion* and *judgment* and *not of fact*, and that therefore the strongly expressed opinions of so important a body of dissentients, one would have supposed, would have been gladly laid hold of as affording a fair opportunity of making the sentence as light as possible. That it was not so regarded is one of the most painful features of the whole business, as it appears to me to manifest in a remarkable degree a reckless determination, on the part of the majority, utterly to destroy their victim; were I speaking of a civil court I should say that it betrayed a vindictiveness of feeling utterly at variance with every principle of common justice. Especially does this conviction of the sad want of justice and mercy, manifested in thus entirely neglecting the judgment of the minority, press upon my mind when I remember that had Bishop Onderdonk had the privilege of being tried, like the commonest criminal, by a jury of his peers, he must have been fully acquitted unless there had been *perfect unanimity.* I do not say that such a mode of trial is desirable in the Church, but surely its example ought to have great influence upon its courts, if they would not give increased strength to the idea—that incensed Churchmen are of all enemies the bitterest;—with respect to unsound and self-righteous ministers I know not that the sentiment can be denied.

And now, reverend sir, permit me in conclusion to say, that I feel that a fearful wrong has been done to one of Christ's anointed ambassadors, and that the peace of His Church has been very sinfully destroyed; and for these sins I think God has already visited His Church in your land:—

1st. In permitting the Court to pass a sentence so cruelly severe and so strongly unsupported by the evidence, that doubtless Catholic Christendom will pass but one opinion as to its most unjustifiable character.

2dly. In permitting the enemies of Bishop Onderdonk so to act as to give a blow to the authority and influence of the Church and to the character of the Episcopacy, which not all the efforts of papal arrogance or puritanic bitterness could ever have accomplished.

3dly. In permitting the Court to adopt a line of conduct which has cherished a schismatical feeling that nothing but the gracious interference of that God who "is merciful to our unrighteousness" could have prevented from becoming a fearful and open rupture.

Thus already does the sin of the Church appear to have "found it out." May God in His infinite mercy prevent any worse consequences, and wash away the sin of His people and heal all their backslidings.

I rejoice that your bishop has not resigned; if proud or unhappily prejudiced enemies have oppressed him without cause, then, as it seems to me, respect for the high office with which he is entrusted by Divine Providence, and a holy regard for the purity of the Church, demand that he shall "not give place to them, no not for an hour."

Praying that God may truly sanctify this sore affliction to your Right Reverend Diocesan, and bring him out of it "as gold seven times purified," Believe me to remain,

Reverend Sir,

Yours faithfully, A CATHOLIC.

Canada West, Nov 29th, 1845.

N. B.—Permit me to add, that the remarkable facts contained in Bishop Onderdonk's own "Statement" show very clearly the great wrong done to him by refusing to let him know at the very *earliest* opportunity the precise details of the charges brought against him; and also further to state that unless the Bishop's "Statements" are *proved untrue*, they appear to me to demand in all justice the *reversion of his sentence*, as no court in Christendom would, I hope, receive the evidence of interested parties when flatly disproved by those who are in no way implicated, as for instance, that of Mrs. Butler by Mrs. Cooke, and inferentially by Mrs. Griffin. But why should I hope this, since *all* the evidence upon the Trial was so self contradictory and so *clearly refuted*, marvellously so considering the time which had elapsed since the circumstances are said to have taken place, and that yet it was esteemed by the majority of the Court sufficient to require them to cast down a Bishop of Christ? Alas for the truth and purity of the Church! A. C.

* This expression may be thought to imply that the power of presentment by three bishops was first introduced into our canons by the Canon of 1844. If this be our correspondent's meaning, he is in error, since the same feature is found in the Canon of 1841, and is understood to have been introduced as a safeguard against heresy; it being supposed that a diocese might be carried away with erroneous doctrine, and not that it could become insensible to moral purity. The error (if it be one) of our correspondent, serves to show how entirely his judgment has been formed by the documents connected with the trial, and kept free from extraneous influence.—*Ed. Churchman.*

The Churchman.

New York, Saturday, December 20, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ Mr. C. W. James, of Cincinnati, Ohio, is our Agent for the Western States. He will be assisted by J. R. Smith, E. Y. Jennings J. T. Dent, Thomas G. Smith and G. H. Comstock. Receipts of either will be good for money due *The Churchman.*

J. A. SPARKS, *Publisher.*

The space devoted to the Letter and Resolutions of the Rector and Vestry of the Church of the Advent obliges us to defer several articles, and among them two which we last week expressed an intention to insert in our present number. We hope to be able to give them in our next.

Bishop Eastburn's Romanized altar is, it seems, a moveable, four-legged, pine table; the candles on it are not kept burning, but were lighted only in order that the Bishop and others might see to go through those services in the evening which he had declined to perform in the day; the "golden candlesticks" have turned out (this also as well as the last mentioned particular we have learned from one of the Vestry) to be (not even gilt, but) brass; the "postures" are neither genuflexions, bowings nor crossings, but simply kneeling towards the altar; while the gentlemen whom he has charged with *childish and offensive novelties, superstitious puerilities*, &c. &c., have appeared before the Church in that dignified attitude which commands the highest respect and admiration. Such is Bishop Eastburn's judgment of men and things.

We cannot consent to give utterance to the many painful and mortified feelings which Bishop Eastburn's letter has excited in our mind. But there is one question which we feel it a duty to suggest to the consideration of all from whose minds candor and justice have not irrevocably fled; and that is, In what light do these transactions exhibit Bishop Eastburn's character as a JUDGE? What weight do they teach us to attach to his judgment on any point involving the character of a Catholic Churchman? Of how much more value is his condemnation of Bishop Onderdonk in the late disgraceful trial than the "utter and unqualified condemnation" which he has brought to bear against Mr. Croswell for *perilling the souls* of his people, and against the Vestry and congregation of the Church of the Advent for *degrading* the Church by *offensive* and *puerile superstition?*

It is not the alleged practices, but it is, as Bishop Eastburn almost avows, the holy doctrine of the commemorative Sacrifice of the Eucharist, which is the real object of assault. Dreadful is the thought that Catholic doctrine should be assailed, and its advocates, on the flimsiest pretexts, exposed to the contempt of the world by those who are sworn to be its chief defenders and guardians! Never was there a time when there was more need of devout and earnest prayer that our spiritual fathers might be impressed with a just sense of the responsibility of their high and holy office, delivered from the domination of party, violence, and enlightened with the spirit of counsel and of wisdom.

We are sorry, for Bishop Seabury's sake, that Granville Sharp's testimony has been brought forward. But it was necessary; party interests and personal feelings must be sacrificed to historic truth—and those who challenge inquiry into such a matter, must not complain if the whole truth proves to be more and other than they expected or desired. We are peculiarly indebted to the Christian Observer for this disclosure.—*Episcopal Recorder.*

In the Churchman of June 29th, 1833, the editor of the Episcopal Recorder will find a full refutation of the story of Mr. Granville Sharp, which the Christian Observer has now brought forward for the second time. The article referred to was communicated to the Churchman by its present editor before he became its editor, and he holds himself responsible for it.

Perhaps while our pen is in hand it may be worth while to retrench another of the Recorder's redundancies, who some time back charged us with suppressing information addressed to us by the Secretary of the Tennessee Convention, explanatory of certain resolutions in reference to the Address of Bishop Otey. Both the editor and his correspondent, if they did not see, might have seen the information communicated to us by the Secretary in his own words in the Churchman of September last. Men have no right to infer that their statements are correct merely because others do not favor them with corrections.

The Christmas Holidays are a time of all others in which our publishing and bookselling friends should not be neglected, and we therefore devote all the space we can command to a notice (and it must be brief) of the attractions which they offer.

Our Sunday School Union comes first with "The Castle on the Rock" and "Fidelis, or The Soldier of the Prince of Peace," two admirable and beautifully printed books for children, which, with many other appropriate gifts for the season, may be had at the Depository, No. 20 John-street.

"Sacred History," or a narrative for the young of the historical matters of the New Testament, is also just issued from the Depository, and is equally to be commended.

"The Opal, a pure gift for the Holy Days, 1846. Edited by John Keese, with illustrations by J. G. Chapman," (J. C. Riker, 129 Fulton street,) is remarkable alike for its literary and artistic beauty. Among its many felicitous contributions we would particularly commend "The Dominie: or Albany in the Olden Time," by Mrs. Embury. The editor congratulates his readers, and we think with reason, on the success of an Annual which has outlived its kindred, and now challenges alone the favor that was erst dispensed to numerous competitors.

"Prayers for Children, by the Rev. Henry W. Lee," (Boston, James B. Dow,) is another gratifying instance of the interest which is felt for the devotional habits of the young.

Mrs. Embury's "Love's Token Flowers" (J. C. Riker, 129 Fulton street,) will meet with a cordial welcome from all the lovers of nature and genuine poetry.

The Illustrated History of Palestine, from the Patriarchal age to the present time, by John Kitto, editor of the Pictorial Bible, &c., (William H. Graham, Tribune Buildings,) is a condensed summary of Sacred History with illustrations of the places in which the chief events transpired.

"Sacred Melodies or Hymns for Youth." By A Lady, is also from our Sunday School Union. The embellishments of the work will be attractive to the young, and the hymns are well fitted to cherish a spirit of devotion.

From D. Appleton & Co. we have the "Manual of Matrimony and Connubial Companion, gathered together for the safety of the single and the weal of the wedded, by A Bachelor," containing, besides extracts from Scripture and the Prayer Book, Jeremy Taylor's famous sermon on the Marriage Ring, and a Sermon (preached A. D. 1700) of William Secker, of which we know nothing, save that it is here found in good company.

"Harper's Illuminated Bible," which has reached the forty-fifth number, deserves also to be mentioned as being well suited for a gift at the present season.

Prescott's "Biographical and Critical Miscellany," also from the press of Harper & Brothers, together with several others, shall receive an extended notice in our next.

"The Anniversary Lecture, pronounced before the Historical Society of the County of Vigo, Indiana," in March last, by the Rev. Robert B. Croes, Rector of St. Stephen's, Terre Haute, displays much learning and research, directed, as learning on all occasions ought to be, to the advancement of the Church.

H. M. Onderdonk & Co. have issued the first number of Bishop Horne's Works. This is a heavy undertaking and one in which the publishers ought to be liberally encouraged.

The Rev. Dr. Sherwood's Sermon (H. M. Onderdonk & Co.) is handsomely printed, and we hope that all who had not the pleasure of hearing it will furnish themselves with a copy. Those who did hear it will be pleased to have it in a permanent form.

THE CHRISTMAS HOLIDAYS IN ROME. *By the* REV. WM. INGRAHAM KIP. D. Appleton & Co., 12mo. pp. 334.

This is a work for which we anticipate many readers and a good effect. Its discriminating views, candid statements, and cultivated taste, certainly deserve the former and will ensure the latter.

Mr. Kip has followed a plan somewhat unusual in works of foreign travel. Rather than bind himself to a detail of all that he saw and heard in all the places which he visited, he has chosen to give a part of his impressions during a particular period of a visit to Rome. The time chosen, viz. that sacred season on which we are just entering, is one of course the most calculated to bring out those peculiar features of the Eternal City which challenge the Christian's notice. And such a plan imparts to the work a unity otherwise likely to be lost. What were his leading thoughts in the selection from his foreign notes here published are thus stated in the Preface:—

It will be seen that while he has paid some attention to the antiquities of the city and the classical associations connected with them, he has dwelt particularly upon Ecclesiastical matters relating to the Church of Rome. And in this respect he thinks the work will differ from most of those on the same subject. Travellers seem generally to have given only a one-sided view of the Papal Church. Some were ready to commend every thing, and others, on the contrary, saw nothing good in the whole system—no rite or service which did not shock some violent prejudice. Now in this, as in every thing else, there is a proper medium. The Church of Rome is indeed deformed by many fearful errors, which often strike at the very cardinal doctrines of our faith, but she has also retained much that is Catholic. Were it not so, that mighty Hierarchy could not have subsisted for so many centuries, through every change and convulsion—winning to its spiritual sway the crowds of northern barbarians which swept over the city—and even at the present day, drawing to itself proselytes in lands, where intellectual and spiritual freedom give every opportunity for the thorough discussion of the subject. These are the very things which render the system so dangerous, enabling it to charm the imagination and retain its hold upon the human mind, while its influence is withering to the best interests of our race. The writer has therefore endeavored to look at the Church of Rome without prejudice, and while his investigation strengthened the unfavorable view he before had of the practical working of that system, he still has not withheld his tribute of praise from any thing he saw which was truly Catholic.

It must not be thought, however, that the work is of such a theological or controversial cast as one or two expressions in this extract might seem to imply. Its title will more fairly indicate it, for the reader will find in its pages a full and varied account of those sacred services which in their number and splendor so fill the eye during a Roman Christmas, united to a modicum of antiquarian information which the atmosphere of the place invites from all its visiters. Besides which there are some readable items of personal history, e. g. a sketch of Cardinal Mezzofanti and a chapter on the modern champion (or at least one of them) of Christian Art, Overbeck, which to most will be information new and delightful.

We regret to notice in the daily papers the death of the Rev. Robert Davis, formerly of Belleville, New Jersey, and recently a missionary in the West Indies. Mr. Davis was drowned on his passage from New Providence to Crooked Island.

For the Churchman.

Christmas Eve—St. Simon's Church.

In Houston, between Pitt and Ridge steeets.

There will be an evening service and sermon in English at this Church on Wednesday next, (Christmas Eve,) when a collection will be made in aid of the funds of the Church. Service to commence at 7 o'clock.

With the return of another Christmas eve we invite the attendance of the friends and patrons of the German Church at the time and place above stated for the service.

We avail ourselves also of the season to express our thanks to all by whose kind and Christian liberality this undertaking has been fostered. We trust that in whatever way they may have contributed to sustain "this charitable work," they will not the less realize the blessing of God on their worldly substance. And though we are well aware that this is not the motive that governs the Christian mind, yet it is a consideration that would deserve the attention even of the worldly wise, that no property is more safe than what is "loaned to the Lord," and no investment more profitable than what is committed to Him. If "riches (sometimes) take to themselves wings and fly away" we may at least ever be sure of that which has been deposited with the Lord.

Yet the great blessing lies deeper. And Christians give to the Lord less to secure a mere earthly good than to satisfy their own cravings after righteousness. It is this that makes it "more blessed to give than to receive." And if God fill our hearts with his peace, we have there, at least in this greatest of blessings attainable on earth, an earnest that our offerings are accepted, and that in the love of God and his Christ we shall also hereafter attain unto those which exceed all that we can either desire or deserve. C.

Church of the Advent.

A Letter to the Bishop of Massachusetts, occasioned by his late Letter to the Clergy. By WILLIAM CROSWELL, *Rector of the Church of the Advent. Together with the Resolutions of the Wardens and Vestry.*

To the Rt. Rev. MANTON EASTBURN, D.D.,
Bishop of the Diocese of Massachusetts.

Reverend Father in God,—I received through the Post Office, this afternoon, a copy of the "Christian Witness," of December 5, containing the following circular:

[Here follows the Circular of Bishop Eastburn, which we inserted in our last.]

I am fain to believe that many of my clerical brethren, in that mystical Body, whose members suffer one with another, will feel hardly less deeply hurt and aggrieved than myself, both by the manner and matter of the foregoing official communication. As one who truly loves the brotherhood with whom he has been so long and so intimately identified, and who has ever desired to carry himself dutifully towards his Bishop, according to the vows of his ordination, I cannot affect to conceal the distress which it has given me; nor will you wonder that I should be most anxious to rescue myself, before the Church, from the fearful charge of having introduced among the "flock of God of which the Holy Ghost hath made me overseer," "irregularities, degrading to the character of the Church, and perilous to the souls of our people." On such a charge, the Canons require that every Clergyman should be presented, tried, and convicted, before the Bishop is authorized to pronounce sentence. As I have been condemned, in this case, without the formalities of a hearing, I see not what is left me, but to present, with a brief statement of the case, my earnest but humble Protest, against a proceeding so severe, and, as I am inclined to believe, in our branch of the Church, so entirely unprecedented.

I send you, also, at the request of the Wardens and Vestry, a copy of a series of Resolutions, unanimously adopted by them, at a meeting held on the evening of the fifth instant, in which your Letter receives a careful and respectful consideration.

Having passed the first eleven years of my ministry in this city, as Rector of one of the oldest Churches, I need not speak for myself of my manner of life during that period. I left, in 1840, to take charge of a parish in the Diocese of Western New York, not only without censure or reproach, but with a voluntary testimonial of affection and confidence, signed by the Bishop and every one of our Clergy, resident at that time in Boston, Newton, and Lowell. In transferring my canonical relations, your truly "revered predecessor, now resting from his labors," wrote to Bishop De Lancey the following dimissory letter, a copy of which I have happily preserved:

"DEAR SIR,—The object of this, is to tranfer, from the State of Massachusetts to your Diocese, the Rev. William Croswell. Merely to say, that, for three years last past, he has not been justly liable to evil report, for error in doctrine, or viciousness of life, though eminently true, seems, in his case, very unnecessary. He will leave behind him no Clergyman, more highly, more justly, or more generally esteemed, for those qualities which constitute and adorn the gentleman, the scholar, and the faithful minister of Christ. While, with many hundreds of others, I deeply regret his loss to this Diocese, I may well congratulate you on such an accession to yours. That, in his new situation, he may find friends as numerous and as cordial as those he leaves, is the prayer of

Your friend and brother,
A. V. GRISWOLD."

The prayer of the aged and beloved Bishop was answered, in my new residence, beyond my expectations and deserts. Of this, however, it is foreign to my present purpose to say more. I would gladly have said less. But, though unconscious of the slightest change in the principles and views with which I entered the ministry, or of deserving, in any respect, to forfeit the confidence of those who are set over us in the Lord, yet a glance at the heinous imputations against me, in your Circular, painfully convinces me, that a testimonial, from such a quarter, of my "freedom from any *just* liability to evil report," however "eminently true," may not seem so "very unnecessary."

Suffice it to say, that I joyfully embraced an opportunity which offered, just a twelvemonth since, to return to this city of my affections; and accepted, with your sanction and approbation, Reverend Father in God, the Rectorship of the newly-organized Church of the Advent. I found a band of zealous and intelligent Laity, ready and willing to co-operate with me. We commenced, under every disadvantage, in an humble and obscure "upper room." It was my "heart's desire," in accordance with the closing aspiration in your Circular, "in my high and holy calling to set forth the unsearchable riches of Christ to a world lying in sin and death." Next to this, in building up a new parish from the beginning, it was our unanimous wish to carry out, as strictly as possible, the intentions of the Church, as they are expressed in the Prayer Book. With these two objects steadily in view, I have been willing to labor in season and out of season, and from house to house. As in the primitive days of the Gospel, by the Divine blessing, the Word of God has grown mightily and prevailed. We removed to our present Chapel, which, though very convenient, is not large enough for the accommodation of our people. The Lord is still pleased to add daily to the Church, such as, we trust, shall be saved. The number of communicants has increased to more than a hundred; thirty persons have been baptized, of whom nine have been adults; and several others are preparing themselves for the same "washing of regeneration."

I ascribe, Reverend Father in God, the blessing which has thus far crowned our efforts, chiefly to the simple and constant exhibition of our Church, as a Church "instant in prayer," and by seeking to stir up all that is within us to make the most of our privileges, and thus exhibit the service, not as a mere formality, but a free-will offering of the heart and understanding. To inspire the feeling of earnestness and reverence in others, we have sought to be earnest and reverent ourselves. We have knelt devoutly before and with our people, "towards God's most holy place," as our new version of the Psalms expresses it, that they also might learn to kneel after our example. The effect has been all that we hoped for. The flame has spread from heart to heart. The cold silence and wandering looks, the carelessness and apathy, which are subjects of complaint in so many places of worship, have disappeared before it. Many, who have come without religious sympathy, we have reason to know have been joined together with us in a new bond of Christian union. I venture to say, that the expression of "ridicule and contempt," to which you allude, has not been known among us; though doubtless some who "came to scoff, have remained to pray."

The establishment of the *daily service* has, according to our fond anticipations, eminently contributed to the same happy result. It was commenced on the first of September last, and has been since continued, without intermission. To meet the demands of this service, in addition to our many other duties, I secured the assistance of a brother beloved, a native of this city, not without your being apprized that it was in contemplation, whom I had known and esteemed from the first beginnings of his ministry at Lynn, for his self-sacrificing fidelity, and his patient endurance of hardness as a good soldier of Christ Jesus. While I heartily respond to the terms in which he is noticed in the Resolutions of the Vestry, it is proper for me to add, that whatever censures you have thought fit, thus publicly, to cast upon the arrangements or mode of worship in our Chapel, no part of them should fall upon him. The responsibility rests with myself and the Vestry. He has simply conformed to our usages and my wishes, and has neither suggested nor practised any variations therefrom.

I need not say, Reverend Father in God, that your visitation to our Parish had been looked for with much interest. The crowd of worshippers, on that occasion; the simple but inspiring music; "the hearty and athletic responses, the sympathy of sacred sounds, the collective strength of prayer;" the devout and reverential demeanor of the congregation; the number and respectability of the candidates for Confirmation, (all persons of mature years;) and your own unusually glowing and fervid address;—made us feel that it was, indeed, good to be there; and we could not but regard these as grateful evidences that God was with us of a truth, and had signally blessed our efforts to revive the tone of public worship from the cold and lifeless state, the want of vitality and engagedness, into which it

has so confessedly fallen among us. I need not say, that I was greatly disappointed, to find that your feelings, at that moment, were so entirely different from mine.

In the hasty and impulsive, not to say excited, remarks, which fell from you, while my mind was yet filled with the impressive and solemn services in which we had just united,—and even before you left the chancel,—I did not recognise any thing like a formal or deliberate, much less authoritative, judgment, in the matters to which you alluded. The style of rebuke addressed to my Assistant, was such as I never had the pain to hear from any Bishop before.* It was administered, not on account of his kneeling in *front* of the Holy Table, as one might be led to suppose from your Letter, which he did not do, (although it is every where done without blame, whenever three clergymen are in the chancel,) but on account of his not turning his back upon it, and facing his chair,—a position which, as I had at the time no knowledge of your preferences, would have made him liable to reproof from me. You afforded the Wardens and Vestry, on that occasion, no opportunity to confer with you, although they waited long at the entrance of the Church to do so; nor has any communication, whether official or otherwise, since been made to us, collectively or individually. I could not but expect, that if, upon reflection, in that very brief interval which occurred between your visitation and the publication of your Letter, you should conclude these matters to be of sufficient gravity for Episcopal correction, you would, at least by official communication of something like a private character with the Rector, Wardens, and Vestry, have designated the new mode of worship which you wished to have introduced into our Chapel. As you state, that, during that time, you "exprssed your views as opportunity offered to various individuals" other than ourselves; so might you have had opportunity of ascertaining, at least whether the result of such a communication with us would or would not have presented any supposed necessity of "utterly and unqualifiedly condemning" a Clergyman and his Vestry in this public manner. It might, at least, have left you without occasion for the somewhat remarkable admission, in regard to a parish "under your own immediate eye," that "whether the course adopted there will be continued or not, it is beyond my ability to conjecture." If, however, in the exercise of your discretion, it seemed more proper, before thus communicating with the parties most interested, as a Spiritual Father with his children in the faith, to call the attention of all my clerical brethren to my alleged delinquencies, I cannot but regret, that you should have preferred, to all other obvious modes of doing so, that of publication in the columns of a newspaper; thus seeming to expose our common Mother, the Church, to the gainsaying of the world.

Since the publication of your Letter, I have carefully examined it, again and again, to ascertain precisely the grounds on which your charges and condemnation are founded; and can discover nothing but what relates to the arrangement of the chancel, and the posture of the officiating ministers in prayer. These topics,—the Chancel, Holy Table, Candlesticks, Cross, and Attitude, are so satisfactorily treated, in the accompanying Resolutions, that further comment might seem to be unnecessary. It may be expected, however, that I should give my own opinions, without reserve, on all these subjects, in their order.

In the arrangements of our Chancel, with reference to the size of our Chapel, the utmost simplicity, consistent with the decency and dignity of public worship, was intended; and I am not aware that it contains a superfluous article. A Communion Table of the plainest description, and which has nothing to recommend it but its fair proportions, and its decent covering, the gift of an individual; four Candlesticks, on a shelf immediately above the Holy Table, to light the chancel, at evening; two narrow and high-backed chairs, imported at an early day, as I am informed, by our Pilgrim Fathers, for the use of a Puritan parsonage; and a Lectern,—as entirely simple and unadorned as a common music-stand,—from which the Word of God is read, and also preached to the people. Above the Table, in the window, is the Cross, the symbol, of all others, which we delight to make most conspicuous. These, constitute all the furniture of the Chancel, and I doubt whether there is another in the city, which contains less of what can be dispensed with, or that is reasonably or unreasonably offensive.

For the evidence, in detail, that our Communion Table is not fitted up like a Roman Catholic Altar, I refer to the Resolution of the Vestry, on that point. Their views, on this subject, correspond with my own, so far as I can judge by description, not having seen the interior of a Roman Catholic place of worship for many years, and having very indistinct impressions with regard to it. But, though the Holy Table in our churches bears no resemblance to a Roman Catholic Altar, Reverend Father in God, is there no sense, I appeal to you, in which the members of our Church may say, with the blessed Apostle, "we have an Altar," as well as Priest and Sacrifice? On this subject, the views of the Rt. Rev. Dr. Henshaw, Bishop of Rhode Island, are essentially, I presume, your own, as well as mine, and those of most of the clergy; or, if not, they will not, I am sure, be denounced, as a part of that "unsound and unchurch-like theology" with which the faithful are to have no sympathy. "What," says he, in his Lecture on "the True Construction of the Terms, Altar, Priest, and Sacrifice," which has been published in many forms, and with which you are doubtless familiar,—"*What is an Altar? In its simple idea, it is something upon which, or at which, an offering is sacredly made to God.* It is a common mistake, to suppose that an Altar *necessarily* implies that the offerings presented upon it must be bloody or animal sacrifices. There is nothing, however, in the term itself, or in its use among all nations, to justify this exclusive interpretation. From a very early period of the Christian Church, the HOLY TABLE, where the common praises and prayers were offered up, and where the Lord's Supper,—the highest act of Christian devotion,—was celebrated, was called an Altar. This appellation has been common, in every succeeding age; and we are very familiar with this application of it in our own. Other denominations of Christians, no less than the Church, speak of their Altar, where they celebrate the most affecting services of their religion, and invite persons to *approach and surround it*, in the expectation that God will meet with and bless them there. This word occurs but once in our Prayer Book,—in the Institution Office; but, as there applied, we know that it indicates what is called 'the Lord's Table,' and the 'Holy Table,' in other parts of the Book. No one mistakes our meaning, when the word is so used: all know that we mean the place where the sacred mysteries of our religion are celebrated, and our most solemn offerings of devotion presented to God." "We have no wish to mystify what is plain; but, on the contrary, to relieve the minds of humble Christians from perplexity, by explaining language which the Church has seen fit to employ, and *teaching them not to be alarmed, when things are called by their right names.*" If, then, Reverend Father in God, we of this Church have, in this sense, or any sense, *an Altar*, why should it be a subject of "utter and unqualified condemnation" that it *looks so very like* an Altar?

In the matter of the "Golden Candlesticks," I will only add, to what has been said in the Resolutions of the Vestry, that, so far from being an offensive innovation upon the ancient usage of our Church, these ornaments are in strict accordance with the existing English Rubric. Dr. Wheatly,—whose "Rational Illustration of the Book of Common Prayer" is commended as a text-book, by the House of Bishops, to the "careful study" of every candidate for Holy Orders,—states expressly that "two lights were, by the injunctions of King Edward VI., and by the Act of Uniformity, passed after the Reformation, to be set upon the Altar." "And *these lights, used time out of mind in the Church, are still continued in most, if not all, Cathedral and Collegiate Churches and Chapels, so often as Divine service is performed by candle-light, and ought also to be, by this Rubric, used in all Parish Churches and Chapels at the same time.*" This usage, therefore, is directly inherited by us from our Martyr Reformers. With regard to contemporaneous practice in the Mother Country, it is sufficient to say, that the Bishop of London observes, in a late Charge, "I see no objection to candles on the Communion Table, provided that they are not burning, except when the church is lighted for evening service." If it were worth while, in a matter of so little importance, to look for authority in our own Diocese and city, it might be stated, that in Christ Church,—the only one of our older churches that was ever opened for worship at night,—previous to the alterations in the the year 1830, lights were burning upon the Holy Table, as often as they were needed at the evening service.

With regard to "the CROSS," I cannot bring myself to say one word in answer to your objection. I am happy to confess, that I am "childish and puerile" enough to love and rejoice to have that precious symbol presented to the eye in all holy places;—"of all symbols the most speaking, and most touching; proclaiming Christ crucified, the Alpha and Omega of the Church's existence." Neither the size, nor the fact that it is "wooden" as well as "large," can in any way affect the feeling or the principle, though they may help to give it character and significancy. I hand it over to "the sensible and enlightened persons of other Christian bodies," who are referred to in the note, and who do not forget, in the sign, the thing signified.* This objection is the more remarkable, because there is not one of our Churches in the city, which is not as open to censure, on similar grounds. To begin with Trinity Church or Cathedral, the chancel of which has been arranged and highly decorated since your incumbency, if not under your supervision. We miss the Cross, indeed, but the Mitre is not excluded. There is the descent of the Mystic Dove, the Tables of the Law which came by Moses, radiant with glory; the Prayer of our Lord, and the Creed of the Holy Catholic Church; to say nothing of the monumental emblems, and the likeness of "the living dead" graved on the tablet erected, under the sanction of the Convention, to the memory of your meek and saintlike predecessor. For the same reason that I rejoice to see these, I should more rejoice to see the Cross of our Lord Jesus Christ. Christ Church has always abounded in imagery, painted and carved, of every description, and in every direction; and there are few among us who have not interesting and affecting associations connected with its beautifully-curtained Altar-piece of the Last Supper, with its golden chalice; the Descent of the Holy Spirit; and the rays over the chancel, in the midst of which is disclosed the Ineffable Name. Over the Holy Table, in St. Paul's, is a painting of the Transfiguration, direct from Rome. At Grace Church, a Cross, in bold relief on the shaft of the baptismal font, intercepts the eye, between the porch and the Altar. In the chapel of the Church of the Messiah, there is a Cross over the Holy Table. Trinity Hall is arranged much like ours, in what you regard its objectionable features; and at St. James's Church, in Roxbury, a Cross is conspicuous among the decorations of the chancel window. In this respect, Reverend Father in God, are not all the members of our Communion, yourself included, yea, and all our Fathers before us, and even the original Continental Protestant Reformers, included in the self-same condemnation? The Lutherans have retained the Cross in their churches; and if we, who follow their example in this respect, are justly stigmatized as Popish, then, as the learned author of "No Union with Rome" remarks, were Luther and Melancthon themselves eminently Papistical.

The only other subject of censure, to which you have alluded, relates to the position of the clergymen in the devotional parts of the service; by which I understand you to refer to our kneeling with our faces towards the Holy Table. To nothing else can the equivocal expression, the "postures used," which I regret to see in your Letter, be applicable. We use no other "posture" in prayer, than that of kneeling towards the Altar; and this is no other posture than that which every reverential worshipper is taught to assume, in his devotions in the House of God, and which every member of our communion adopts, when he is invited to draw near in faith to the Holy Table, and to make his humble confession to Almighty God, devoutly kneeling. Indeed, it is impossible to conceive how any one is to pray *at* the Holy Table, without turning his face towards it; or why that posture should be stigmatized as "superstitious," when used within the chancel, which is adopted, as a matter of course, by every one without it. I have had experience of its happy effects on my own mind, in aiding reverential feeling, collectedness, and abstraction of thought, and freedom in prayer, as the countenance was relieved from the restraint of a gazing congregation. Indeed, I must confess that I can see no distinction, *in principle*, between facing the Altar at its corner, as was done by my Assistant, on the evening to which you refer, and facing it at its side, as was done by yourself, on that occasion.

True it is, that we have endeavored to [illegible] the distinction, which was made by the compilers of our Liturgy, between the Daily Morning Prayer and the Ante-Communion Office. This has been done in accordance with the directions of our best Ritualists, with regard to the "Place of Reading Prayers, and the Position of the Minister." "From what has been brought together," says Robertson, in his masterly and dispassionate work, entitled, "How shall we conform to the Liturgy?" "we may conclude, that the *Rubric was originally understood to fix the chancel as ordinarily the place in which the service should be read.* In some cases, perhaps, it was said at the Holy Table, but it seems to have been more generally said in a lower part of the chancel, where the Priest's stall was constructed. The stricter Churchmen turned eastward, [i. e. towards the Altar,] which position, as well as the place of service, the Puritans vehemently objected to." Would it were the Puritans, only, who seem to object to it, now, when those who desire to be accounted among "the stricter Churchmen," turn in the same direction. On this subject, great diversity of opinion and practice has prevailed, and been tolerated in different portions of the Church. One of our Bishops, some years since, complained that the Holy Table was frequently "placed so low as hardly to be seen, unless it is looked for," and recommended the abolition of the reading desk, on the ground of its manifest uselessness, and the gain effected in additional room. Another has expressed a wish to abolish both desk and pulpit, confining the devotional part of the service to the proper place,—the Altar; and using the moveable Bible Stand, from which the Lessons are read, for the Sermon, Homily, or Exhortation. This was our preference, in arranging our present place of worship; and the service is thus exhibited, in open view, in all its simplicity, beauty, and integrity, as designed, we think, by the framers of our Ritual, and as the early Christians, without doubt, beheld it, antecedent to the days of Popery.

In adopting these authorized and edifying practices, and those arrangements which ensure the least display, and without which, suitable room for our Chancel could not be obtained, we cannot perceive that we have given any ground for the charge of introducing "irregularities degrading to the character of our Church, and perilous to the souls of our people." We do but stand fast in that liberty wherewith Christ and the Church have made us free. Uniting upon the broad platform of the ancient creeds, and cleaving steadfastly to the established formularies of the Church, and abiding by its prescribed practices, we claim the same latitude, in mere matters of opinion, which we freely accord to others. The peace of the Church is only to be preserved, by such mutual concessions as are required by an observance of the three great rules for maintaining Catholic concord:—"In essentials, Unity; in non-essentials, Liberty; in all things, Charity." If the practices, which form the subject of your Letter, fall under the second head, as we have supposed, then the "liberty" has little to recommend it, which can only be exercised under the penalty of official denunciation. If, however, it is not in these, but in "essentials," that, in your judgement, our usages are irregular, degrading, and perilous, then the Canons prescribe the proper and obvious remedy for the offence. While the wise and prudent provisions of the Church, in this respect, are intended to serve as a guide to her Bishops, in "so ministering discipline, that they forget not mercy," they are intended no less as a protection to the inferior clergy against condemnation without trial and without conviction. Waiving entirely the indignity offered to me, as a man, therefore, I feel that I have just cause to complain, as one of the Presbytery, that the protection, which the Church has thus provided for that body, has been, by this precedent, rendered of none effect. It is hard indeed to conceive how any "irregularity" can possibly be more "degrading to the character of our Church," or more to be deprecated in these days of disquietude, rebuke, and blasphemy, than the virtual "degradation" of the clergy in the eyes of their people, by methods, alike unknown to the system of the Church, and to the laws of any well-ordered government.

Reverend Father in God, you will perceive the regret expressed in the Resolutions of the Wardens and Vestry of our Parish, that they find themselves forced into a position of defence towards one, with whom they had endeavored to hold different relations. If these are the sentiments of the Laity of my charge, how much more sensibly must I be affected by them! Those who know me will bear me witness,—and if I know myself, their witness is true,—that I would have endured much evil speaking, rather than be compelled, as I have been, by a public condemnation, to a public defence. But all the relations that I sustain in this life,—and I do not deem it too solemn to add, towards the life to come,—seemed to call upon me not to be silent under your accusations. You have taken occasion, through the public press, to hold me as a Presbyter who has been unfaithful to his vows, who has not hesitated to sacrifice, to an inclination towards idolatrous usages and to superstitious puerilities, the character of the Church and the souls of our people. If charges of this description were true, there would be little question whether I were worthy to be a Christian Minister, since I should hardly be a Christian man. This were, indeed, to "be, toward the flock of Christ," not "a Shepherd," but "a wolf."

"This is not a vain thing for me," therefore, Reverend Father in God, "because it is my life." Nurtured from childhood, in the strictest principles of the Church, by a venerable parent, whose long and consistent ministry has made his "hoary head a crown of glory" in the sight of the whole Church; rooted and grounded in the distinctive principles of the faith, not by "Union Questions" of all denominations, but by such little books as his own "Rudiments of the Church," and "the Young Churchman's Guide;" honored in being a catechumen of Bishop De Lancey, during a portion of his academic life at New Haven; instructed in Theology at the feet of Bishop Brownell, at Trinity College, Hartford; receiving authority, at his hands, to minister in holy things as a Deacon; and admitted, by Bishop Griswold, to the Priesthood, as one of those who had "used the office of a Deacon well, and had purchased to himself a good degree;"—I claim, that my training, as a "Hebrew of the Hebrews," ought to be above the shadow of suspicion. Having thus been "taught according to the perfect manner of the law of the fathers," I continue to this day, in the things that I then learned, and have been assured of, knowing of whom I have learned them. I have let my eyelids look right on, and mine eyes look straight before me; turning neither to the right hand nor to the left, and desiring no other or more excellent way, than those good "Old Paths" in which they had hitherto led me, and in which they had found, with myriads of the redeemed before them, true rest unto their souls. From the time that I was appointed "to stand in the House of God and to minister at His holy Altar,"—and I am now no novice,—each succeeding year has brought the increasing conviction, that "in proportion as we imbibe the spirit of our noble army of Martyrs and Reformers, as exhibited in the Liturgy and Ordinal, the more effectually we shall preach the true Gospel of Christ, and ensure the Divine blessing on our labors." It has been my heart's desire ever to do thus. I have honestly endeavored, according to the grace given unto me, and in the plain unsophisticated sense of my ordination vow, "to give my faithful diligence so to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and this Church hath received the same."

When it pleased the great Head of the Church, Reverend Father in God, to cast my lot in this new field, where the laborers are not sufficient for the harvest, it pleased Him also to inspire the hearts of the respectable and intelligent Laity of our Parish, with more than common zeal in this holy work. Their names and standing in this community are a guaranty that it was *not* "a zeal not according to knowledge." They know, and there is One who knows better than any of us, that I have determined, from the first, the Lord being my Helper, to know nothing among them save Jesus Christ and Him crucified, and that I have longed to be a means in His hands, of bringing many of them to glory. They know that I have labored earnestly for the peace and purity of the Church; that I have not only "studied to be quiet" myself, but "to set forth quietness, peace, and love, among all Christian people." They know that I have thrown myself, to use the words of a dear Christian brother, "fearlessly, trustfully, and dutifully, on the system of the Prayer Book, in its whole form and spirit, keeping back from the people no portion of the heritage to which they are entitled, to giving them the full benefit of all the means which are provided, to enable them to 'grow in grace,' and to make their 'calling and election sure,'" They know, as those only who have tried it can know, that "the more faithfully they discharge the duties which the Church enjoins, and the more minutely they comply with her various requirements, the more rapidly they grow in admiration of her practical system, and perceive her wonderful capacity to satisfy all the yearnings of the human heart." They know also that these well-meant efforts have been appreciated, far beyond our most sanguine expectations; and that "high and low, rich and poor, one with another," have resorted to our humble services, as to "the shadow of a great rock in a weary land." In the midst of this state of things, and with these prospects, "it is not an open enemy that has done us this dishonor, but it is Thou, my Guide!" However unhappy the consequences may be elsewhere, I am sure, among those who know me, of their continued confidence and prayers. But, with all these supports, and the testimony of a good conscience besides, still it is the sorest of all trials to our sinful nature, "to do well and to suffer for it, and to take it patiently." That grace is only to be acquired by the discipline of the Cross. Looking to that Cross, as our only Hope, I bow my knees to Him, who loved the Church and gave Himself for it, that this severe affliction may be overruled for good; that we may take up our cross daily, and bear and endure it, rather than talk about it; and exercise the lessons of forgiveness which it teaches, towards those by whom we are wounded in the house of our friends. In this spirit, I would also entreat your forgiveness, Reverend Father in God, as well as that of our Great Head in Heaven, if I have unawares exceeded the bounds of a due earnestness; if it is I, indeed, who have been unconsciously the "troubler of Israel," or if it is I who, by any form of error, in word or deed, have caused to offend one of the little ones that believe in Christ!

I remain, Reverend Father in God,

Yours, in "the holy office of Priesthood,"

Boston, Dec. 6, 1845. W. CROSWELL.

* The late Dr. Adam Clarke, a burning and shining light of the Methodist connection, who will not be suspected of any leaning towards Romanism, tells us, that in passing through a grave yard, he was struck with the appearance of graves ornamented with crosses and garlands as tokens of affectionate regard. "A frozen-hearted formalist," says he, "may condemn this, and call it superstition; true religion and pure affection would give it a far different name. I felt and could have wept with the disconsolate parents and survivors, and kissed the crosses, by which the meritorious death of our Blessed Saviour was thus held out to public view, as the only foundation of the survivor's hope, that death, the last enemy, should be finally destroyed, and that those hearts knit together here in pure and honest love, should be reunited in eternity, where bonds can no more be broken, and death can never enter.—*Life, 2d edition*, 1841, p. 289.

Dr. Grant, a Missionary of the American Board of Commissioners for Foreign Missions, tells us, in his travels among the Nestorian Christians, that he was guided by one of the Bishops to a plain stone cross, which lay upon the Altar, supposing that he would manifest his devotional feelings, after their own custom, by pressing it to his lips. "There is something says he, "very affecting in this simple outward expression, as practised by the Nestorians, who mingle with it none of the image worship, or the other corrupt observances of the Roman Catholic Church. May it not be, that the abuse of such symbols, by the votaries of the Roman See, has carried us Protestants to the other extreme, when we utterly condemn the simple memento of the cross."

At a meeting of the Wardens and Vestry of the Church of the Advent, held December 5, 1845, the following Preamble and Resolutions were unanimously adopted:—

Whereas there appeared, in the "Christian Witness" of December 5, a Letter from the Right Reverend the Bishop of this Diocese, in which the arrangements made by us for Divine service in our Chapel and the mode of conducting it, are severely censured and denounced to the public as "offensive," "superstitious," and "degrading to the character of our Church and perilous to the souls of our people," we have thought it our duty to give the subject matter of the Letter a respectful consideration, although it is addressed neither to us nor to our Rector, and our attention has never been officially called to it. And although no request or representation has been made to us by our Bishop on this subject, and we are not called upon to take any action or express any determination thereupon, yet it may be expedient to record our reasons for what we have done, and our feelings as to the same:—Therefore, by the Wardens and Vestry of the Parish of the Advent, it is unanimously

Resolved, That it is with surprise and regret we learn that our Bishop has thought proper to denounce, in this public manner, the arrangements of our Chapel, and the conduct of worship there, and especially that he has done so without having addressed to us any communication upon the subject, or having called our attention to it, either as a body or as individuals.

Resolved, That we have carefully considered so much of this Letter as touches upon our province and duties, to wit: the furniture and arrangements of the Chapel, and do not find any thing there alluded to by our Bishop, except the Communion Table, the Cross, and the Candlesticks, by which the Chancel is lighted in the evening; and that, as to these, we can see no just cause of complaint.

Resolved, That in placing a single Cross in the window of the Chancel, behind the Altar, we believe we have introduced no "offensive innovations upon the ancient usage of our Church," but have the example of a multitude of Churches in England, and an increasing number in our own country. That it is hard for us to enter upon the defence of a usage so ancient, sacred, and continuous.

Resolved, That in the matter of the Communion Table, or Altar, we can see no cause for censure, or even for scrupulous doubt. It is a simple moveable table, of pine wood, standing upon four legs, occupying the usual place, covered with a plain crimson cloth, having no resemblance to the Altars used in Roman Catholic Churches, and differing in no respect from those in general use among us, unless it be in having a small shelf on the side next the wall, which we suppose is immaterial, as it is believed that the same may be seen in some other Churches, where it has remained without objection. In fact, so far is this, in our opinion, from tending to superstitious practices, that we have thought it might rather be liable to the objection of being too much like the table of common household furniture, to meet the requirements of the Holy Table and Altar, which the Prayer Book teaches us to consider.

Resolved, That as candles have never been burned in our Chapel, except during service at night, for the purpose of lighting the Chancel, (as on the occasion of the Confirmation referred to in the Letter,) we presume the Bishop's objection can only be to the use of the Candlesticks upon the Altar instead of some other mode of lighting the Chancel. That when the Chapel was furnished, we deliberately considered the different modes of lighting the Chancel, and were unanimously of opinion that Candlesticks were more appropriate than the modern fashions of gas fixtures or globe lamps, as being more Scriptural and Ecclesiastical, more significant, more consonant with the feelings of a worshipper, and less liable to mixed and secular associations. That we are informed that on this point we have the support of an existing Rubric and a not unfrequent practice of the Church of England, and the example of churches in this country and this Diocese, where Candlesticks have been used in this way for years, without objection or remark. That we have reconsidered this subject since the Letter has appeared, and cannot but believe that the substitution of either of the other modes of lighting the Chancel for the four Candlesticks now in use, would be repulsive to the feelings of the congregation, and aiding in the deplorable introduction of novel, secular, and uncanonical decorations into sacred places.

Resolved, That although the position our Minister may be led to take, when engaged in an act of worship, is not within our superintendence, yet we cannot but record our regret at the manner in which the Letter speaks on that subject. That the custom has been uniform, from the first opening of our Chapel, for the Minister, in the devotional parts of the service, to turn his face toward the Holy Table, whether kneeling at its side or more in front, and that we have never known any other "postures used" in these services than that of simple kneeling, as required by the Rubric. That this mode is congenial with our own feelings and sense of the proprieties of public worship. That we know it to be grateful to the worshippers at the Chapel. That so far from giving offence, we have found that not only the stated worshippers, but strangers, whether of the Church or of other religious bodies, have frequently expressed their sense of its fitness and solemnity. That it is of material aid, as we believe, in abstracting the mind and centreing it upon the Divine worship. That although it is not for us to decide upon Rubrics intended for the direction of the Clergy, yet we may say, that we understand them to be constructed upon the supposition that the Minister will face in the same way with the people when engaged with them in the same acts of devotion; "turning towards the people" when he addresses himself to them, as in reading Holy Scripture, the Sermon, and the like. That as our congregation has become habituated and attached to this mode of worship (some of them having thus first learned the Church,) we should feel regret at having it abandoned, inpependently of its general propriety.

Resolved, That taking a general view of this subject, we believe, and have frequently heard it said, that the arrangements of the Chapel are simple and consistent, and we know that the mode of conducting the worship has called forth an interest and engagedness in the service on the part of the congregation, which is most encouraging to both Priest and people.

Resolved, That inasmuch as our Bishop, in his Letter, has publicly spoken of the practices of our Rector as "superstitious" and "puerile," and has charged him with "exposing the Church to ridicule and contempt," and "degrading its character and perilling the souls of the people," we cannot but record with deference, but decidedly, our convictions to the contrary, and our solemn protest against the manner of this condemnation. We cannot express our sense of his many excellencies, of the untiring and self-sacrificing efforts he daily makes for the good of his people and the poor of the neighborhood; of his dignity and simplicity in conducting Divine service, and our obligations to him for his solemn and affecting instructions. That his labors have met with great success in building up the Parish, and, we believe, in the spiritual growth and comfort of many that are under his charge. That we cordially sympathize with him in the efforts he is making, by the Daily Service, the observance of Holy Days, a regular Offertory, the use of free sittings, the introduction of simple and ancient music, visitations of the poor and sick, and frequent celebration of the Sacraments, Ordinances, and Offices, to do his part towards presenting the Church in its entireness before this community.

Resolved, That the Assistant Minister, of whom the Letter speaks, has, we believe, conformed to the usages of the Parish and to the wishes of the Rector, and has won the respect and affection of all by his patient endurance, his self-denial, his constant labors, especially among the poor, sick, and afflicted, and his single-minded devotion to the duties of his holy office.

Resolved, That when we consider the character, age, and services of our Rector, and that most of the officers of the Parish are personally known to the Bishop, we are the more surprised at the appearing of this Letter, as well as at its tone. That we regret it the more, as it places us, unexpectedly and unwillingly, in the attitude of a public defence against our Ecclesiastical Head in the Diocese.

Resolved, That the Clerk procure a copy of the "Christian Witness" referred to, and place it on the files of the Parish; that these Resolutions be entered in full upon the Records; that a copy of the same be transmitted to the Bishop, and that they be sent to the "Christian Witness" for publication.

R. H. DANA,
C. P. GORDON, } *Wardens.*

THERON METCALF,
THOMAS D. MORRIS,
ALEXANDER WOOD,
R. M. COPELAND,
R. H. DANA, JR.,
W. E. COALE,
R. H. SALTER,
THEODORE METCALF,
C. R. BOND, } *Vestrymen.*

To Correspondents.

We have received an excellent communication from "Unus" on the subject of Bishop Eastburn's letter, which we had intended to insert, but which is superseded, at least for the present, by the official documents in another column.

An Obituary of Mr. Thibou, brother-in-law of the late Bishop Croes, shall appear in our next.

Bishop McCoskry's Appointments

Dec. 19.—Ordination in Emmanuel Church, New York, at half past 10, A. M.

1st Sunday after Christmas, Ordination in St. Bartholomew's at half past 10, A. M.

2d Sunday after Christmas, Christ Church, Brooklyn, at half past 10 A. M., Confirmation; and St. Stephen's Church, N. Y., 7 P. M., Confirmation.

1st Sunday after the Epiphany, (Jan. 11) St. Mary's, Brooklyn, at half past 10 A. M., Confirmation. Same day—The Holy Evangelists, N. Y., at 7 P. M. Confirmation.

2d Sunday after Epiphany, Jan. 18, St. Paul's, Tompkinsville, L. I., at half past 10 A. M., Confirmation.

3d Sunday after Epiphany, Nativity, N. Y., at 3 P. M., Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.

5th Sunday in Lent, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation. Same day in the Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation. Same day, Du St. Esprit at 3 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

☞ The Managers of the Daily Infant School, known as the "Mission School of the Church of the Holy Evangelists," in Vandewater street, feel it a duty to announce to the patrons and friends of the School, that the Rector, Wardens and Vestry of the Church, have by an unanimous Resolution, refused the use of the Basement Room of that Church any longer for the accommodation of the School, except upon terms to which the Managers could not accede.

It being entirely out of the question for the Managers, with the limited means at their command, to incur the responsibility of renting a room elsewhere, they have been most reluctantly compelled to discontinue the School.

Died.

On Wednesday evening, at the residence of her son, the Rev. John Dowdney, Rector of St. James's Church, ADAH, widow of the late John Dowdney, of Williamsburgh, L. I., in the 73d year of her age.

The friends of the deceased, and of her son, are respectfully invited, without further invitation, to attend her funeral, on Saturday, the 20th inst., at 10 o'clock, A. M., from 154 Fourth Avenue, near 25th street.

Her remains will be taken to Trinity Church Cemetery, Manhattanville.

Calendar.

December.

21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. CHRISTMAS-DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

January.

1. The Circumcision of our Lord Jesus Christ.
4. Second Sunday after Christmas.—*On this day the Collect, Epistle, and Gospel for the Circumcision are to be used.*
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

Lecture on the evening of Fourth Sunday in Advent, Dec. 21.—"The Religion of the Gospel—a formal and Sacramental Religion."

☞ The Rev. CHARLES W. HACKLEY, D.D., Professor of Mathematics in Columbia College, will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock. Dec. 20.

SERMONS TO THE YOUNG.—The sixth in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal FREE Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening next, 21st, by the Rev. LOT JONES.

The seventh by the Rev. Dr. WHITEHOUSE, on the 28th inst. Service to commence at 7 o'clock.

The Rev. THOMAS H. TAYLOR, Rector of Grace Church, will preach to the Young, in the Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening next, (Dec. 21.) Service to commence at 7 o'clock. All the seats in this church are FREE. Dec. 20.

MISSION CHURCH OF ST. MATTHEW.—The regular Quarterly Sermon in aid of this station (postponed last Sunday evening on account of the weather) will be preached in the church in Christopher st., on Sunday evening next, the 21st inst., by the Rev. SAMUEL A. MCCOSKRY, D. D., Bishop of Michigan. Service to commence at 7½ o'clock. Dec. 20.

☞ The second of the Course of Sermons on the Duties of Parents, will be delivered on Sunday evening next Dec. 21st, by the Rev. WILLIAM MORRIS, in the Church of the Redemption, in Sixth street, between Second and Third Avenues. Service to commence at at 7½ o'clock. Dec. 20.

☞ A Course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

The Rev. SAMUEL L. SOUTHARD, Rector of Calvary Church, will preach on Sunday evening, Dec. 21.—Service at 7½ o'clock. Dec. 20.

☞ A PUBLIC MISSIONARY MEETING, under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, will be held on Sunday evening next, Dec. 21st, at 7½ o'clock, in St. Bartholomew's Church, La Fayette Place.

Addresses will be delivered and a Collection made for Foreign Missions. Dec. 20.

DIOCESAN MISSIONS.—Notice is hereby given, that in consequence of the Missionary Meeting appointed to be held in St. Bartholomew's Church on Sunday evening next, in aid of the "Foreign Committee" in their present exigency, the Sermon intended to be preached in St. Paul's Chapel on the same evening, in aid of the funds of the "Missionary Committee" of our own Diocese, is postponed until Sunday evening the 28th inst.

By order. THOMAS C. BUTLER, Sec'y.

A CONCERT OF SACRED MUSIC will be given at the Church of the Epiphany, Stanton street, between Essex and Norfolk streets, on Christmas evening, December 25th. Dec. 20.

ST. CLEMENT'S CHURCH is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

CITY MISSION FAIR FOR THE BENEFIT OF THE P. E. CITY MISSION.—An Association of Ladies was formed sometime since for the purpose of preparing a variety of useful and fancy articles which they intend to dispose of at a Fair, to be held at the Splendid Saloon of the Alhamra, in Broadway, near Prince street, on Tuesday and Wednesday, December 23d and 24th.

The Saloon will be tastefully decorated for the occasion, and the proceeds applied to the above object.

Among the articles offered for sale, will be found many suited to the holiday season. The friends of the City Mission are invited to call. Dec. 20.

NOTICE.—The Vestry of the Church of the Holy Apostles, under the Rectorship of the Rev. Mr. Thayer, have engaged from January 1st, 1846, the large and commodious building in Twenty-eighth street, Fitzroy Row, near the Ninth Avenue, for the use of the congregation, during the erection of their Church. Divine service three times on Sunday at the usual hours. On Friday evening a religious lecture. Seats free.

☞ ALL SAINTS CHURCH, Henry street, will be opened for Divine Service on SUNDAY EVENINGS during ADVENT, at 7 o'clock.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. JOHN GRIGG, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

FREE CHURCH OF THE HOLY EVANGELISTS. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st. Dec. 13.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 10th of December the Treasurer has received the following contributions:

Offerings of Trinity ch, Marshall, Mich, $5; Collinsville, Ill, $2; Christ ch, Gardiner, Me, $51 48; Christ ch, Pomfret, Ct, $5; do, a thankoffering, $3, per the rector, the Rev Roswell Park; Thanksgiving-day collection, from Christ ch, Meadville, Pa, $8; St Thomas's ch, Orange C H, Va, per the Rev J Earnest, for Ohio, Ky, and Ill, $20; contributions of churches in W N Y, per Charles Seymour, treasurer, Zion ch, Rome, $2 69; Trinity ch, Geneva, $16; a communicant, $3; Trinity ch, Fredonia, $5; St John's ch, Buffalo, $24 85; Grace ch, Utica, $34; Zion ch, Pierrepont Manor, $22 50; Ladies' Sewing Society, $5; St James's ch, Hammondsport, $3; St Paul's ch, Syracuse, $9 33; Grace ch, Lockport, $8; from the S S $2; St Paul's ch, Buffalo, $23; St Andrew's ch, New Berlin, $23; St Paul's ch, Owego, $25 71; St John's ch, Speedville, $1 60; St Paul's ch, Oxford, $15; St Mark's ch, Leroy, $11 32; Christ ch, Manlius, $3—$238; Ladies' Missionary Association of Trinity parish, Newtown, Ct, $15; Enosburgh, Vt, half, $1 50; Sheldon, Vt, half, $3 50. Total, $354 48.

THOMAS N. STANFORD, Treasurer,
Dec. 17, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of December 10th, the Treasurer acknowledges the receipt of the following amounts:

From S school, Christ ch, Gardiner, Me, for Africa, $40; Monthly Missionary collection, half, $51 48; Christ ch, Pomfret, Ct, $2; St Paul's ch, Norwalk, Ct, Nov offerings, $15 70; through Rev H Stringfellow, Washington, D C, G H Burwell, for Ch at Houston, $60; members of Trinity ch, do, for education, Africa, $25; through Charles Seymour, treas, W N Y, Trinity ch, Geneva, $5; St James's ch, Hammondsport, $3; St Paul's ch, Oxford, $10; Christ ch, Manlius, $2; St Thomas's ch, Batavia, $5; Trinity ch, Geneva, for Africa, $5; St Paul's ch, Owego, for Africa, $5; for China, $5; for Greece, $5; N Y, cash $10; R P Williams, St Louis, $5; S school, Trinity parish, Newtown, Ct, education of Daniel Buchans, Africa, per Rev S S Stocking, rector, $20; St Paul's ch, Chillicothe, Ohio, $5. Total, 269 18.

J. SMYTH ROGERS, Treasurer,
New York, Dec. 17, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Trinity ch, Geneva, $6 15; St Paul's ch, Syracuse, $1; Grace ch, Lockport, $4; Christ ch, Manlius, $1; Diocese of Western New York, $80—remitted by C Seymour, Esq, treasurer. Annual subscribers—Mrs Brown, $2; Wm Van Hook, $2; J R Livingston, jr, $2; F S Winston, $2; Lewis Philips, $2. St Peter's ch, Rev Hugh Smith, D D, $13 98. Total amount, $116 13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Dec. 17, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

St Paul's ch, Syracuse, $1; Christ ch, Manlius, $1; Diocese of Western New York, $52—from Charles Seymour, treasurer. Annual subscribers—Wm Van Hook, $1; G C Verplanck, $2; J R Livingston, jr, $1; Lewis Phillips, $2. Total amount, $58.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 17, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.- The Treasurer has received since report of 26th ult., the following contribution, viz:—

From St Luke's ch, New York, Rev J M Forbes, $100; Christ ch, New York, Rev Dr Lyell, $10. Total amount, $110.

C. N. S. ROWLAND, Treasurer,
Dec. 17, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 10th inst, viz:—

From St James's ch, Hyde Park, Rev Dr Sherwood, $19; Christ ch, Rye, Rev P S Chauncey, $16 50; St George's ch, Newburgh, Rev Dr Brown, $17; St Bartholomew's ch, New York, Rev L P W Balch, $66 26; St John's ch, Yonkers, Rev H L Storrs, $17 50; Emmanuel ch, New York, Rev E A Nichols, $2 13. Total amount, $138 39.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 17, 1845. 55 Waterstreet.

NO. II.—BISHOP HORNE'S COMPLETE WORKS. No. II. of the reprint of the Complete Works of the Rt. Rev. George Horne, D. D., is now ready. Price 25 cents. No. III. will be issued punctually on the 1st of January next, and will contain a portrait of the Bishop, executed on steel in the best style of the art. H. M. ONDERDONK & CO.
Dec. 20—2t 25 John street.

From the True Catholic.

Paraphrases of the Seven Ancient Antiphons,

SUNG ON THE SEVEN DAYS PRECEDING CHRISTMAS.

I. O SAPIENTIA.

O Wisdom! who didst marvellously spring
 Forth from the awful lips of God most High!
Who o'er infinity Thy shade dost fling,
 In strength forever reigning gloriously!
And art all creatures duly ordering,
 With gentlest love, and sweetest sympathy!
Teach us the path of Wisdom; Lord most dear!
The path that opes and ends in Thy most holy fear.

II. O ADONAI.

O Lord! Who guidedst once Thine Israel,
 To that fair land, the ordered type of Heaven;
Before Whose burning presence Moses fell,
 And from Whose hand the stone-writ law was given
Herald of that,—which Holy Paul doth tell,—
 The Spirit graves on hearts that Sin has riven:
Come Thou with arm outstretched and mighty hand,
 And lead Thy Holy Church, on to their promised land.

III. O RADIX JESSE.

O Root of Jesse! now in glorious wise,
 The Standard of Thy blood-bright Cross uprear!
Thou at Whose presence kings cast down their eyes,
 And close their lips in reverential fear;
Thou at Whose voice the Gentiles glad arise,
 And to Thy pierced side in Faith draw near,
Come quickly Lord! so we the day may see,
When loosed from Satan's bonds our souls are bound to Thee!

IV. O CLAVIS DAVID.

O Key of David! and the Sceptre blest
 That rulest o'er Thy mystic Israel!
Who Lord can shut when Heaven Thou openest,
 Who, when Thou shuttest, ope the gates of Hell?
Captives and felons we, with guilt oppress,
 Who laid the very snares, in which we fell!
Yet come O Lord! Ope thou our prison door,
And bid them walk in life, who sat in death before.

V. O ORIENS.

O Orient Fulness of Eternal Light!
 Who risest daily in each saintly soul;
O Sun of Righteousness! How far more bright,
 Than all the burning orbs that o'er us roll!
Thou Who alone dost give our spirits sight,
 And with Thy wings of healing make them whole;
Come Lord! outpour the splendors of Thy grace,
Till we, all blind before, shall see Thee face to face!

VI. O REX GENTIUM.

King of the Nations and their strong Desire!
 Thou Chief and ever glorious Corner Stone,
On which Thy Church stands safe through storm and fire,
 And save thee Lord! foundation owneth none;
Thou in Whose Body Covenants twain conspire,
 And make in faith and love but only one;
Come Thou! Who man didst form like God above,
And in Thy re-formed image, establish perfect love.

VII. O EMMANUEL.

O Mystery! God with us, Emmanuel!
 Watched for by anxious eyes through ages past,
Leave Lord the realms, where Thou in bliss dost dwell
 And on the errand of Thy mercy haste;
So we may hide, by Thee redeemed from Hell,
 Under the feathers of Thy wings at last!
Thou joinest earth and Heaven O awful Word,
Emmanuel! God made man! and yet one Christ! one Lord.

Advent Season, 1845.

From the Church Chronicle.

Ecclesiastical Antiquarianism.

We find the Early Church developing naturally its invisible vitality in certain ontward forms and symbols. These when examined closely prove to be singularly simple and full of life; to be fit for all times and countries; to point all attention from themselves to the truths of which they are the shadow. They seem of themselves to proclaim, even aloud, that they were the offspring of a vigorous, healthy, loving, believing age, when—not without the direct guiding of the One Spirit—true faith and hearty love, breathed out their own power into such holy forms. But as the Church lives on, the growth of outward symbols still continues; and as they multiply a general change comes over them; still for a season they proceed from loving hearts and from imaginative spirits, stirred to their lowest depths by the breath of mighty truths; but they are less simple; less meet for universal adoption; fitting rather certain persons, certain modes of life, or certain nations, than man in his simplicity. Yet another change may in a while be felt; error has in many matters mingled with the truth; and soon the outward symbol bears the stamp of this mingled parentage—nay, in very many symbols, the shadows of error mark the fixed external portrait more deeply than the lines of truth. This age is to be known by the abundance and the splendor of its outward symbols; by their tendency to set forth themselves rather than the truths for which they ought to witness; to draw to themselves admiring eyes, even from the very truths of which they still profess to speak. They become indeed idols, instead of media for revealing God. Full of peril is snch a time; when holy aspirations are so wedded to the earth; fuller still is that which follows; for error, ever productive after its kind, here by the doubtful symbol propagates itself, and men are drawn away from Christ by that which professes to declare Him.

But to this period succeeds another which contents itself with maintaining and employing these creations of proceeding ages. And this it may do until all is lost; until the Divine Gift of the living spirit is overlaid by these cumbrous embodiments of mingled truth and error; until formality and utter death settle over all things. Or it may be, that at such a time, God's great mercy raises up some champions of his truth who shall boldly break in upon the charmed circle, dissolve at once the foul enchantment, and restore all the misshaped and monstrous images around them to the simplicity of their primeval forms.

And what, after such a time, is the attempt to re-create the outward forms of earlier, and it may be, darker days? What is it in any case but ignorantly to go against the universal law of being; and if it be, to bring back forms which have been at once the consequence and cause of former wanderings, what can it imply but even, beyond ignorance itself, either a faithless spirit or a love of error? Love of error plainly will account for such a course. For they to whom are dear the falsehoods which have mingled with the truth to breed this progeny of outward symbols, will long even instinctively for the form in which they trace with fond remembrance the working of the error. They may even desire its re-establishment with the conscious purpose of giving currency anew to what we deem idle and detected superstition. But besides the love of error, mere faithlessness may lead men to the same end. Its bewildered instincts may conclude, that not in the inner life of Christianity, but in this its outward and not unsullied garb was that which purified the hearts and nerved the arm of true and godly men of old. But a true faith and right reason will alike resist such vanity, and boldly put it down. And such, my reverend brethren, should, I believe, at this day be especially our course. At the reformation of religion our forefathers threw off a multitude of such outward forms, some the produce of error almost unmingled with the truth; some the symbols, doubtless, at their first production, of love and faith, but which, having since become the withered leaves of a dead formality, they freely shed amongst the searching winds of truth which waited on their healthier season. These, the lovers of error might wish, instinctively or with the secret purpose of securing it, to see restored. In their restoration faithless hearts may believe would lie the secret of restored love and zeal. But let us resist both these delusions. We cannot without far greater guilt than theirs endeavor to revive errors which grew up as parasites with their better life, but from which we have of God's mercy been delivered. We cannot without far greater peril return to the old forms in which these errors lie enshrined; for it may be that the earnest and vigorous piety of those whom we admire endured, even unharmed, those outward rites which to our feebler or less healthy souls would be absolutely fatal. We are not so faithless as to think that in them lay the power and life of Christ's eternal Gospel; that in them was the ever blessed Spirit. To endeavor to obtain the intense devotion, the large and self-denying charity of an earlier age, by the revival of its perished and exhausted forms, is to seek for its essential properties in that which is its most external concurrent accident; it is to hope to win again the simplicity of natural infancy by adopting its tottering steps or imitating its lisping tongue.

And here, as always, true faith and right reason do really go together; for such a course is just as unwise as it is unfaithful. Our lot is cast in a day eminently practical, energetically busy; in such a day it must happen, as in ours undoubtedly it has happened, that the mere antiquity of rites and customs constitutes their weakness rather than their strength. In such a time, the merely old is rather suspected than revered; the antique grows into the antic; it has probably outlived its use and meaning; is a dead thing, which it would be better to clear away rather than continue. This is the first thought which its hoary years excite in many minds; and, in such a day, what can be more impolite than even to seem to cling to old forms, merely because they are old? What more fatal than to endeavor to exhume them from the dust of their oblivion, as if we believed that the true life was in them? Surely, all will point at such, as vain seekers of the living amongst the dead. If, indeed, our Church have life; if the Holy One be with us; if our commission be from Him; if not of man's devising, nor of man's imparting, but from Christ himself descends to us this office of the ministry; if the Lord be amongst us, in Him be our confidence, and by living deeds, such as befit men of God, let us make manifest His presence. If it be not so with us; if our Church be but an aggregation of the worn-out forms of a dead piety, let our hands be the first to sweep it away.

And if these things be so, my reverend brethren, we shall have plain, for ourselves, both the rule by which to act, and the spirit in which to administer our rule. Our rule must be, the faithful observance of that which is ordered for us by competent authority; not by obselete injunction, wherewith, as with "bread dry and mouldy, and shoes and garments clouted and old," a dissembiing novelty would often hide its character; but by the living administered prescription of those who, for the very purpose, are set over us in the Lord: and that, thank God, for us, in this Church, is the ancient rule, of rites and ceremonies few, simple, and expressive; such as speak little of themselves, and, with a clearness scarcely to be mistaken, of Him by whose inspiration they were taught, and of whose presence with us they bear no ambiguous witness. This, too, will be the spirit in which we administer our rule; a spirit which discerns Him through these outer things; which ever fears to lose sight of Him in them. For even of the best and holiest,—of those which He has himself directly appointed for us,—of the two sacraments of His Church, —even of them we shall feel, that there may be, through the weakness of our faith, this abuse, that we should rest in them, and not, through them, seek after Him who is our souls' only portion; and so that even they should to us become poison instead of food; bars to keep us from Him, and not instruments to bring us to Him.

In this cautious, watchful, but most truly faithful spirit, all our ministry, my reverend brethren, must be conducted. For thus shall we best maintain our own faith, and thus best uphold His Holy Church committed to our care. We must believe that our unseen Lord is with us; that our office is of Him; that in us, too, are the gifts of the Holy Ghost; that we are his Apostles: we must see that this is our mission—by His own strength, in His own words, with His own signs, to make him known to men; to gather all into His blessed fold. This will lead us, not to waste our time in fruitless frivolities, but, as dying men amongst the dying, to watch for souls; to prefer the things that are excellent; the inner to the outer; the substance to the shell; this will even give its true value to the outer form, and enable us, with manly simplicity and firm determination, to maintain it too, in its proper place, if it be licentiously assailed: this will give us strength, in true faith, to gather in the world's wandering multitudes; this will guide us in the paths of wisdom, as to our brethren of the separation; they will feel that we have, indeed, a life of God within us; that we do desire their salvation, not merely their addition to our ranks; that we want to bless their souls with the full power of Christ, not to confute their teaching with the cunning jangling of the schools: this will lead us, before all things, to preach to our people Christ, our Lord and theirs, dying and risen, as their only hope: this will make us show them the necessity of their individual conversion by the power of the Holy Ghost;—the means, measures, and end of His work in their sanctification; and the true provision made for this in the Church of the Redeemed: this will keep our own Christian life strong and vigorous: it will, of God's mercy, enable us to breathe it into those around us: it will make us, my reverend brethren, true blessings to the Church here, and living pillars in the temple of our God hereafter; whither may He, in His good time, bring us all, for Jesus Christ's sake, our only Lord and Saviour.—*S. Wilberforce.*

It may be in the power of the Church to propose Confession as a mean to direct men in their repentance, to humble them deeper for their sins, and to oblige them to a greater strictness. But to enjoin it as necessary to obtain the pardon of sin, and to make it an indispensable condition, and indeed the most indispensable of all the parts of repentance, is beyond the power of the Church; for since Christ is the Mediator of this new Covenant, he alone must fix the necessary conditions of it. In this, more than in any thing else, we must conclude that the Gospel is express and clear; and therefore so hard a condition as this is cannot be imposed by any other authority. The obligation to auricular confession is a thing to which mankind are naturally so little disposed to submit, and it may have such consequences on the peace and order of the world, that we have reason to believe that if Christ had intended to have made it a necessary part of repentance, He would have declared it in express words, and not have left it so much in the dark that those who assert it must draw it by inferences from those words, "Whose sins ye remit," &c. Some things are of such a nature that we may justly conclude, that either they are not at all required, or that they are commanded in plain terms.—*Burnet.*

Ripon.—St. Saviour's Church, Leeds.

This Church, of which the foundation was laid on the 14th of September, 1842, was consecrated on Tuesday, the Feast of St. Simon and St. Jude, by the Lord Bishop of Ripon.

As most of our readers are aware, it has been a constant source of attraction and interest both with strangers from a distance, and the inhabitants of the vicinity—of very deep interest with all who knew that it was being erected "as the offering of a penitent to the praise of his Redeemer."

The style chosen is that which is acknowledged to be the most perfect form of Gothic Architecture—the decorated style. The plan is Cruciform. The Chancel is 42 feet long by 16 wide. The Nave is 60 feet in length, by 20 feet in width. In the centre are four piers from which will spring, when the Church is completed, a central tower surmounted by a spire, rising to the height of 280 feet. The transepts are short, in order to bring the whole of the congregation as much as possible within compass of the voice of the reader. There is a lofty porch on the north side, which contains the font. Besides this entrance, there is a western door, and a door to each of the transepts, and the priest's door, giving access to the chancel. The chancel is separated from the rest of the Church by a carved oak screen of most elaborate workmanship. There is an ascent of one step from the body of the Church into the chancel, and the altar is reached by three more steps. On the elevated part, are inserted in the wall on the South side, the *sedilia* and *piscina*, of carved stone of most chaste and elegant workmanship. The details of the former are principally chosen from the Percy shrine, in Beverly Minster. The piers of the nave, dividing it into five bays or compartments, are plain, but exceedingly light and elegant. Above them is a clerestory, with five triple windows. The roof is of plaister coved—and consists of five compartments. The whole of the internal carving is not finished. The stone blocks are left, which will allow the church to receive the subsequent enrichment. The same may be said of the exterior, which presents at present rather a naked appearance, from the absence of pinnacles, and the long corbel-tables left in plain blocks. On the gabels of the chancel and transepts are three beautiful floriated crosses; and the Western end is surmounted by a bell gable, with very elaborate details, which has been finished as a specimen of what the whole of this kind of work throughout the church will be when the design is completed. The object of the founder, it is understood, was, as far as the limited means allowed, to do well what was able to be done, leaving the work purposely unfinished, to be completed either by himself, if God should give him the means, or perhaps by another generation. The doors are of massive oak. The pulpit is of the same material, and the Lessons are read from an elegant lectern, bearing upon it the emblems of the Four Evangelists. The seats are of deal, stained and varnished, and are all in the form of moveable open benches. They are secured in their places by large pieces of cork let into the feet of the bench, which, by friction, prevents any pushing of the bench from its position without the application of considerable force.

The chief merit of the church consists in its proportion and general effect, which, though it is not of very large dimensions, give a grandeur to it totally different from the effect produced in so many modern churches, which have great pretensions to beauty, but are rather pretty models of churches than noble and imposing edifices. It reflects the highest credit on the architect, J. M. Derick, Esq., of Oxford. The painted glass was executed by Mr. O'Connor, late of Bristol, now of London; and the screen is the work of Mr. Vincent, of London.

THE CONSECRATION.

The proportion of clergy was very large, compared with what is seen in ordinary congregations. The total number present was about 260, many of whom were from other dioceses. There were also present the greater part of the Leeds Parochial Clergy, and the Rectors aud Vicars of the neighboring parishes. There were about 450 of the laity accommodated with seats in the nave; the aisles affording standing room to about 200 more. Such was the preponderance of the clergy, that it was necessary to assign the whole of the transepts for their occupation, and some few seats in the nave, in addition to the accommodation in the chancel.

At eleven o'clock, the Right Rev. the Lord Bishop of Ripon (attended by the Rev. C. Dodgson, Rector of Croft, and by the Rev. Mr. Millett, Vicar of Silkstone,) was received at the gates of the school; and when all preparations had been made, his Lordship proceeded at the head of the clergy, who were waiting, ready robed, in the school-rooms. The sight of so many Clergy, in their white vestments and various colored hoods, had a very imposing effect, as the procession wound up the eminence which led from the school to the church. At the western door of the church, which was then first opened, the petition of consecration was read by E. J. Teale, Esq., Registrar of the Diocese.

The Bishop, having declared that he was then ready to consecrate the Church according to the prayer of the petition, advanced up the nave to his seat on the north side of the altar, repeating, with the Clergy, the twenty-fourth Psalm. The deed of conveyance was next presented to his Lordship, and he ordered it to be registered amongst the muniments of the diocese.

The rest of the Consecration Service having been read by the Bishop, the Incumbent of the new Church, the Rev. R. Ward, M.A., Incumbent of Christ Church, Skipton, proceeded to read the Prayers. The Psalms were chanted to the Gregorian tones, according to the arrangement of Mr. Heathcote, by the choir of the new Church, who were assisted on the occasion by several of the regular and amateur members of the Parish Church Choir. The anthem chosen for the occasion was Atwood's "Enter not into judgment with thy servant, O Lord," and was sung without organ accompaniments. The sermon was preached by the Lord Bishop of the Diocese, from Isaiah, chap. v., verse 4, "What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" from which his Lordship took occasion to point out the blessings which we enjoyed as members of the English Church, and the dangers which we incur if, like the Israelites of old, we ungratefully abuse them.

It had been announced that the collections to be made during the week would be applied to the purpose of erecting another new church or chapel in the parish of Leeds. The sum collected at the offertory, which immediately followed the sermon, amounted to the sum of £985.

The Holy Communion was administered to the clergy present and about 250 of the laity; and the whole of the ceremony was concluded about four o'clock in the afternoon.

In the evening, Divine service was performed at half-past six o'clock: after which the Rev. E. B. Pusey, D.D., Canon of Christ Church, Oxford, preached to a very crowded congregation, from St. Luke vii. 47: "I say unto thee, Her sins, which are many, are forgiven; for she loved much."

After this, a collection was made amounting to about £60.—*Leeds Intell.*

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The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

CHURCH BOOKS published by the subscriber may be had of the following persons:

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J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st., opposite St. Paul's.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Sept. 7. Centre street, head of Canal st.

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Aug. 9. 83 Anthony st., next door to Broadway.

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From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

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James A. Sparks, No. 161 Fulton st., New York,

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

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Nov. 15. 60 William street.

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